

THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

NOVEMBER, 1855.

No. 11.

IS THE ROMISH CHURCH A TRUE CHURCH?

IN meeting this question, on which among Protestants, in some quarters, there seems to exist considerable confusion of ideas, not unmixed with some dangerous error, we wish it to be understood that the question is confined to the Church of Rome in its *present* form, and as it now exists. Moreover, the question is not to be regarded as involving the possibility, or the impossibility, of being saved in the communion of that Church, which is a distinct subject of inquiry, and does not depend for its answer on the decision of the question before us.

Our answer we give in general terms as follows: The Church of Rome is a true Church in the same sense in which a rotten apple is a true apple. Or, if a sublimer similitude is preferred, it is a true Church in the same sense in which a fallen angel is a true angel. Apple or angel, it was the real thing *in its origin*; but has become so thoroughly perverted, religiously and morally, that it must be treated in practice as if it had never been what it once was. The Church at Rome to which the Apostle Paul wrote the glorious inspired epistle that may no longer be freely read there in the vernacular tongue of the people, *that* Church, like the Churches affiliated with it on terms of Christian equality and mutual communion, was an undoubted Church of the primitive and apostolical order. But it is no longer what it was. There is a succession of members in a visible organization, but the life, and truth, and grace of the Gospel are gone, and they are replaced by a mass of corruptions of the most

unwholesome and deadly character. The apple, after it is decayed to the very core, is an apple still. What else is it? And yet what is it good for? Like the salt which hath lost its savor, "it is neither fit for the land, nor yet for the dunghill; but men cast it out." (Luke 14 : 35.) The angel, who "kept not his first estate," and "abode not in the truth," but fell into fearful apostasy, is an angel still. What else is he? Whether he have become a vulgar imp of darkness, or a Miltonic "archangel ruined," his nature is changed morally, but not as to its essence. But though an angel by nature still, there is no place for him in heaven. He is cast out, and cast down to hell. It is impossible that he should be treated as he once was treated; or that his actions should be regarded as the actions of a true angel who has preserved his purity are regarded.

In this simple view of the case, the concession, if it may be called such, that Rome is a true Church, is but a barren concession. In all *practical* respects, she must be treated as something entirely different. She can no more fill the place, or do the works, of a true Church, than a decayed apple can answer the purposes of a sound one; or than a fallen angel can perform the offices of a holy one. Her ecclesiastical acts are nullities. Her baptisms are of no effect. Her ordinations are void. Her entire worship is spurious. Her religious pretensions are worthless. Speaking of it, not as a collection of individuals, some of whom may possibly be sincere and acceptable worshippers of God, (not on account of, but in spite of, their connection with Rome;) but regarding it as a system, or organization, a body politic, it has no more place in pure Christianity than Satan has in heaven. In abjuring its corruptions, we renounce the thing itself. One of her priests, if converted to the truth, ought to be baptized and ordained, just the same as if his baptism at the Papal font had been but a pagan lustration, and his sacerdotal consecration had been but the inauguration of a heathenish flamen. The conversion of all her members is to be sought and prayed for by all real Christians, just as they do in the case of the idolaters of India or of the islands of the sea.

These conclusions can only be evaded by raising another question, as to the *degree* of corruption existing in the Romish Church. Is it complete, or so extensive as to destroy its claims to be regarded as a people in covenant with God through Christ his Son? Or is it only partially, though very badly corrupted, and so as not entirely to neutralize its ecclesiastical character? This is a point on which there may be a wide difference of views among Protestants. Some,

less fully reformed than others from Popish abuses and "antiquated innovations" upon primitive Christianity, will form a more lenient judgment of the ecclesiastical state of Rome, and the validity of her official actions. Others, aware that many of the essential doctrines of the Gospel, though grossly perverted, retain at least a nominal place in the Romish creeds; and feeling also that there may be a large, though unknown, number of true and spiritual worshippers scattered among the mass of Romish Church-members, may hold that Church to be so far a sound as well as true Church, as to entitle *some* of her ordinances to be recognized as valid. They that hold this view will often be perplexed to decide how far to extend this concession, and where to make a stand against the practices of Popery. Like all persons who stand on slippery ground, they will be in great danger from that *downward moral gravitation* which inclines all men to slide into error and wrong, except as they are kept back by the special grace and mercy of God. This view must also greatly weaken the energy of their protestation against Romish corruption, and their zeal for the conversion of its adherents.

It is the surer and safer course not to make too much of those mixtures of truth with error which are meant only to give color, and plausibility, and currency to the error, and which by that very mixture are spoiled and made inoperative as truths. When the truth may be had in unadulterated purity and to its full extent, we need not, whether out of veneration or economy, cling to such fragments of it as may be infected by too close contact with error. What if there be in the decayed apple a few *specks* of sounder matter? Even these have contracted an over-ripe and unwholesome flavor from their mouldy surroundings. What though Satan, the prince of this world, who has been described as "the perfection of intellect without moral principle," retain much of the greatness and power of his angelic nature? We must resist him to the uttermost; according to the baptismal engagement, "renouncing the devil and all his works." The Church was the chief of the creations of God; but there is no corruption so bad as the corruption of the best.* There is none to be more heartily abjured. We must fly from Babylon, if we would not be overwhelmed in the ruins of her fated fall. We must come out of her, if we would not be made partakers of her plagues, and tainted with their virulent contagion.

* *Corruptio optimi pessima.*

THE ROMISH COUNTERFEIT CHURCH.

OUR readers have noticed, in recent numbers of this Magazine, allusions to Rev. Francis Zastera, formerly a priest in Bohemia; and particularly an interesting sketch of his life and experience, in our September Number, under the title, "A Brand Plucked from the Burning." He is now in the employment of this Society, as a missionary to the German Catholics in New-York, among whom his labors have already begun to produce good fruits, several families having been led, through his instructions, to the knowledge and acknowledgment of the truth. He appears, though of exceedingly humble and unassuming manners, to possess great power in the pulpit, where he sways the minds of his hearers to a remarkable degree, and has raised quite a stir amidst that large and important element of our population. He presents the great doctrines of grace, atonement and regeneration, with much force and feeling.

On the first Sabbath of September, he delivered a discourse in the German Mission Church in Houston street, of which Rev. Mr. Guldin is pastor, to an immense audience, among whom were numbers of the adherents of the Romish superstition. Of this ingenious and eloquent discourse we present an abstract, believing that it will go far to justify our expectations that God has raised up in this brother a precious instrument, by whom he will do great things to the praise of grace divine.

The text is Matt. 5 : 14. "Ye are the light of the world."

The first word spoken by the creating Jehovah, as recorded for us by Moses in his annals, was this: "Let there be light!" And at once there shone from the darkness which filled the empty space the noblest and purest effulgence. It forthwith became the medium of visibility. "And there was light!"

And wherefore was it made? It was made in order that all creatures might be known and distinguished in their proper form, color, and beauty. The object of the visible light is the manifestation of the material world.

But I know of another and far more glorious light. I know of a light that beams from that eternal orb of which the prophet Malachi says: "Unto you shall the Sun of righteousness arise." And this eternal Sun, Jesus Christ, shed his rays so brightly over his apostles, that he could say to them: "Ye are the light of the world!" That is to say, as men, through the visible light, come to the knowledge of the material universe, so shall they, through you, attain to the knowledge of the kingdom of truth. In

this same sense, also, is the word of God, the holy Scripture, a light of the world; as the inspired Psalmist, David, sang: "Thy word is a lamp unto my feet, and a light unto my path." Ay, and in this sense is the Christian Church a light of the world; as the great world-apostle Paul writes to the Church at Ephesus: "Ye were sometime darkness, but now are ye light in the Lord."

This last point induces me, my hearers, to propose to you the important question, *Is the present Church of Rome that true light of the world or no?* How often I asked myself this question, while I was yet a priest in that Church. It disquieted my soul for many years. And it is the result of this anxious questioning, that I now have the happiness to speak to you and with you here. This very question ye must ask for yourselves, if ye are at all impartial and unprejudiced, and feel only the slightest inclination toward the truth. Let us attend then to this question.

Where has Satan more cunningly developed the craft of his oldest tactics than in the Church of Rome as it now exists? As in the hoariest antiquity the grand prime truth of the unity and sole sovereignty of God was buried under the inventions which made of men demigods, representants or vicars of God; so in the Romish Church has the grand head-truth of Christ and his exclusive mediatorship been undermined and buried up by the discovery of many other mediators, saints, angels, and particularly Mary—ay, and another Christ, even Antichrist. The present Romish Church, with the Papism in it, is in fact a cunningly-executed *counterfeit* of Christianity, whose form it ostentatiously retains, but whose spirit it denies, and whose aim it wholly abjures. Is not the chief-priest or Pope of this spurious Church a libel upon the royal priesthood of Christ, while he assumes that office, and styles himself "vicar of Christ, and vicegerent of God," and undertakes to dispense with the keeping of divine laws? Is not the sacrifice of the mass in this Romish counterfeit Church a libel on the sacrifice of Jesus Christ, which is thereby declared to be insufficient, and needing to be made complete by the priest's repetition? In the Romish counterfeit Church is not Christ robbed of his kingly office, and is not the Pope foisted into his throne? Is not Christ there stripped of his priestly office, and the mass substituted for the same? Is not Christ there deprived of his prophetic office, and this self-styled "infallible Church" clothed therewith? In this Romish counterfeit Church is not his own peculiar work taken from the Holy Ghost, and bestowed on ecclesiastical ordinances? In that Romish counterfeit Church is not God the Father divested of his prerogatives, and are not men clothed with the power to forgive sins, and impart justification? Verily, as the ape is the more ridiculous the more he imitates a man, so is man the more ridiculous the more he gives himself out and deports himself as divine.

Once more I ask, Where has Satan developed more cunningly the craft of his oldest tactics, than in the Church of Rome? The Popes, to be sure,

have not pursued a system of avowed hostilities against Christianity; but they have followed the policy of the magicians of Egypt, who imitated the miracles of Moses in order to defeat his mission. In all the falsified objects, doctrines, and sacraments of their imitation, there is undeniably a close resemblance to the true: but one in which the forms are retained, while the essence is excluded. I was for many years a priest, before I discovered the traces of this dreadful delusion. Surely the difference between good coin and false, or between pure gold and spurious, is far more manifest and more easily discerned than the cunning counterfeits of the Romish Christianity. Is it not, then, my sacred duty, Christian brethren, to call attention thereto, since I have now the happiness to stand and speak on free ground, and in a free pulpit?

Suppose a young man to take into his hand an object fabricated of brass, but made to appear like gold. Now if he were to say, "I can see no difference between this and gold. I know not but it *is* gold. It looks as bright, and as smooth, and beautiful, as the finest gold I ever saw!" certainly any good and honest friend would be bound to tell him, that there is very great difference between pure gold and factitious metal; and that they can easily be distinguished, either by the touchstone, or by chemical tests. Ay, and his friend would also warn him, that, if he do not find out the deception, it will be to his own harm. Now, millions and millions of Romanists are like this young man; they know not how to discriminate between the true gold of Christianity and its counterfeit! And I, as a sincere and honest friend, would counsel them as to the best touchstone they can use. This best touchstone is the Bible. Were they to use this with diligence, they would be sure to find out, and very soon too, the wide difference between the genuine and the spurious gold in their religion. They would perceive the difference between the true light in the Gospel and the false lights in their Church.

Judge for yourselves; but judge impartially. If the present Church of Rome were the true light of the world, then must she be on the friendliest terms with the Holy Scripture, which is likewise the light of the world; for like readily combines with like. But is that Church on such friendly terms with the Bible? Alas! that I, even in this year of grace, 1855, must utter the painful fact! The Pope and his Church are living in irreconcilable enmity with the Bible, this true light of the world. This being so, how can the present Church of Rome be called the true light of the world? And why is it that the Pope and his followers live in such hatred to the Bible? Simply because they well know, that Bible-reading will lead not only to the annihilation of the Pope, but also of his whole Church. The Pope well knows, that he and his Church can not stand along with the Bible. Ah! a single Bible is far more dangerous to Popery than an army of ten thousand men. Were the Bible to invade Rome's Church, the Seven-hilled City would sink before it, as certainly as the Philistines' Dagon was shattered

in the dust before the ark of the covenant. Were this holy book unsealed to the people, then farewell to the inventions, delusions, grandeur, and greatness of the Romish Church! Already she has forebodings of this very calamity; and when she meets a Bible, shrieks in terror: "I know thee, whence thou art! Art thou come hither to torment us before the time?" I ask again, How can such a Church be the true light of the world, when it shuns the light of the Bible, and prohibits it? Verily, in reference to the Bible, the Pope and his retinue are in the same plight with a certain burgo-master of Durmersheim, in Europe, of whom I have read, that, after the statutes had been published for some years, and many people had bought and read them, his illegal and unjust proceedings were detected; whereupon he would peevishly exclaim: "Now that every body has got a law-book in his house, a poor fellow can't manage to do as he would!" It is the dread of this which causes the Pope and all that are his to be so eager to root out the Bible; for wherever it is read and loved, the Pope and his train, and all their cunningly-devised fables, will have to quit the field.

Judge without prejudice. Can that Church, with its Papism, be the true light of the world? How did it originate? It originated mainly in the notorious and boundless ambition of Rome. Look at history. Rome would ever reign. And when her legions failed, she sent forth her dogmas, her articles of faith, into the provinces; and she sends them still, as has lately happened with the novel doctrine of Mary's immaculate conception. It really seems to me, as if the ambitious Popes did nothing but sit brooding upon a nest of dogmatic eggs! Ay, Rome would ever reign. History proves that. The Pope has always sat, like a huge spider, at the centre of the Latin world, spinning over it his endless web. It may be true, that the short-sighted multitude lived quietly and pleasantly under it, so long as they regarded that Romish web as a heavenly canopy. But the loftier souls, here and there, who saw through that snare, felt themselves confined and wretched. And if any such soul attempted to break through, the crafty spinner would catch it at once, and the Romish spider* sucked the brave blood out of his captive's heart. And was not the pleasant dream of the short-sighted multitude bought too dear at the price of such blood?

But some one may ask me, Why art thou so zealous against the weaver of the Romish web, that old cross-spider? The days of spiritual thralldom are gone by. Aged and feeble, the old spider still sits among the broken columns of the Coliseum, and still spins the same old thread; but it is weak and rotten, and only the butterfly and the bat are entangled therein, and no more the mountain-eagle of the north. Yes, some have asked me, Wherefore so zealous against the modern Romish Papism? The danger from that quarter has long since passed away. Your zeal makes one think

* German, *kreutz-spinne*, a large spider with a white cross on its back.

of people who, long after it has ceased to rain, go about with umbrellas still spread.

To this objection I seriously reply, that the danger from Popery is by no means gone by. The present Pope, Pius IX., still aims to frustrate the earthly design of Christianity, while he, as Jannes and Jambres did to Pharoah, convinces the European rulers, through the Romish priests, that he alone can maintain the peace and order of society. There is, I know, one powerful ruler, the Emperor of Austria, who listens to such words from the Pope, restrains the free course of the Gospel, and thereby corrupts the spirit and welfare of society. How much religion is injured by such unholy combinations of Church and State, and is abused to the excusing of the greatest offenses and the most insolent usurpations, I need only to set forth in the words of Virgil, in regard to the Olympian Mount :

“High as its brow above the skies may swell,
So deep its foot it plunges into hell.”

This is a complete description of the formidable policy of Rome.

Ah! that ambitious Rome remains ever the same. As the Alpine glacier, in the very midst of the fruits and flowers of the valleys, and under the brightest sunshine, is still covered with ice, even so the Popedom, in the midst and in spite of all the progress of the world, retains its icy nature. It shows to the attentive observer of this nineteenth century the same terrible aspect as in the fifteenth. The same spirit which in older times filled Spain with the tribunals of the Inquisition, and Germany with gibbets, still survives in the seven-hilled throne, and in its instruments. That same spirit, on fit occasion, will express itself in the same old way. This very spirit breathes in these *written documents* which I hold here in my hand. They contain the demands which Rome, through her tools, the bishops, has been making on the German governments for the last two years, and which incontestably confirm the truth of what I say in regard to the spirit of usurpation which still abides in Rome.

Here Mr. Zastera gave a summary of these documents, explaining them point by point, and showing that Rome had grown no better, and was farther than ever from being the light of the world. Among them were the demands made by the assembled bishops of the Upper Rhine upon their respective governments; such as the repeal of all religious liberties conceded since March, 1848; exclusive power in the bishops to appoint to all offices and benefices in their several dioceses; the right of the bishops to try their subordinates in a special court, and to punish them according to the canon law; no appeal to be allowed from the penal jurisdiction of the ecclesiastical courts to the civil tribunals, and every attempt to

make such appeal to be regarded and punished as disobedience against the lawful authority of the Church; all nominations of religious teachers in gymnasiums and universities to be subject to Episcopal confirmation; restoration to the bishops of the full enjoyment of their former penal jurisdiction against all such Church-members as openly neglect the ordinances of the Church; no interference of the civil power in questions concerning the execution of canonical decisions; independent control of church goods and endowments. After Mr. Zastera had explained the tendency of these demands, he continued his discourse:

Have we not here ample documentary proof, that Popery perseveres in the attempt to gain worldly power; and that its chief-priests everywhere pursue this object according to a prescribed plan? Especially do they demand with the utmost assurance independence of local laws and governments, and unlimited control over the schools. They must have the oversight of all others, without being under supervision themselves. Rome, through her organs, demands from Europe to submit again to her absolute power; and clearly shows that she thinks to maintain unchanged, her exclusiveness and intolerance amid the free sentiments of Germany, not less than amid the mediæval and despotic regimen of old Spain.

Judge for yourselves, and judge impartially, Is the Roman Church, and the Papism therein, the true light of the world? You comprehend the general grounds, whereon I have renounced the Pope and his Church. And I ask you, Have I by this, drawn upon myself the divine condemnation? The Mohammedans teach, that no one can enter Paradise who does not wear a turban or let his beard grow. We laugh at this as a queer and foolish whim. But is the notion of the Romish Church, that no man can be saved who does not yield himself to the Pope and his human decisions, any thing more than just such a whim?

I am but a feeble mortal, like all other men, and therefore like the Pope and his adherents; for this reason, I will hold to none other than the mighty "lion of the tribe of Judah," Jesus Christ. A feeble mortal, like all other men, including the Pope himself; and therefore my emblem shall be simply a weak but blooming and fragrant vetch, with its tender white and red leaflets. As this frail vine clings to the nearest pole, without which it must trail in the dust, and then blooming cheerily, waves above the dust of the earth, thus will I too, a feeble man, cling to that which is nearest to me, to my ever-present and Almighty Supporter; and in this way wave in joyous festoons above the dust of the earth—above the Popery and its inventions. I will know nothing but Christ and him crucified, the Saviour of my soul. The life I now live in the flesh, I live by the true faith of the Son of God, who hath loved me, and hath given himself for me. I will not seek hewn

and artificial cisterns that can hold no water, but the open fountain, Jesus Christ. He is my Alpha and Omega.

It is possible that the Papists may rend and blacken my good name by gross falsehoods and calumnies. But I will strengthen myself in my God, who has so wondrously saved me as a brand plucked out of the burning. Yes, it may be that slander and falsehood will rend and blacken my good name. But I will comfort myself with the thought, that as they value those banners which are rent with shot and scorched with powder, more than the clean and untorn colors of the new recruits—and as they at last hang them up for national relics in some “Dome of the Invalides,” so is it oft-times with the names of the confessors of the truth, the more they are rent and soiled by the adversaries, the more enthusiastically are they honored by the friends of the truth, and the more are they treasured in the holy sanctuary of the praying heart and memory.

Finally, let me remark, that there are in the Romish Church very many Christians, who do not think as that Church would have them think, but rather as I now do; and who well know where the truth is, and embrace it with their hearts. Some such have said to me: “Why leave our Romish communion? One may cleave to the truth in his heart, even if he stays in that Church, and *outwardly* conforms to it in all things. God knows what is in the heart.”

It is very true, that God searches the heart, and knows whether or not it holds to the truth. But can they dissemble thus without injury to the soul? Can they be sincerely devoted to the truth; and yet, regardless of it, abide in a false religion, and outwardly conform to it? Saith not the Fifth Psalm, “The Lord will abhor the deceitful man”? Saith not He who is eternal truth, Jesus Christ himself, “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven”? Were the Apostles fools in suffering themselves to be cruelly put to death for the sake of the truth? The three companions of Daniel, Shadrach, Meshach, and Abednego, were they fools for submitting to be thrown into the fiery furnace, when they might outwardly have kneeled to the golden image, and still worshipped the true God in their hearts?

The case is different with minds born and bred in a false religion, which know nothing of the truth, and have had no means of access to it; and therefore preserve a clear conscience. Who would deny that such souls may be saved? It were against charity to do so. But such as know that they live and voluntarily remain in a false religion, may lay to heart those solemn words of Christ in regard to all who deny him before men.

Finally, I would give you, dear hearers, something to remember me by. Gold and silver have I none; but such as I have, give I unto you. It comes from my very heart; despise it not. And what is it that I would give you? *Myself!* That is to say, I would give you *my love to the truth*, and my full

and firm *purpose openly to avow it*. Take these with you. Leave not this house of God, without adorning yourselves with the love of the truth. Leave not this house of God, without arming yourselves with the fullest and firmest resolution practically and publicly to own the truth. Let there be light! Amen.

AN INTERESTING CONVERSION

WE may say of the Romish ecclesiastics at the present day, what the writer of the Book of Acts said of the members of the Jewish hierarchy who turned to the Lord under the ministry of the Apostles at Jerusalem: "A great company of the priests were obedient to the faith." We herewith call the attention of our readers to one very pleasing example of this kind.

The Abbé Charles Miel, of Paris, formerly clothed with extraordinary powers as a missionary of the Church of Rome, who has been an active priest and controversialist on the Roman side, published in London, in 1851, two small works, entitled, "The Pope and the Holy Scriptures," and "The Pope and the Primitive Church." His object was, to prove, "by precise Scriptural evidence," as also from the writings of ecclesiastical antiquity, that the supremacy of Peter and his self-styled successors, the Roman Popes, and of the Romish Church, were universally acknowledged in primitive times. Mr. C. H. Collette, a layman, and a lawyer of Lincoln's Inn, entered into a controversial correspondence with the Abbé Miel upon the subjects of his pamphlets, which were expressly written for circulation among the Protestants, and contained all the texts of Scripture and the principal quotations from the Councils and the Fathers, relied upon by the Romanists. The Abbé, at first, was very resolute and confident; and wrote to Mr. Collette: "An institution of some eighteen hundred years will continue to strengthen and extend itself in spite of the incessant attacks of the powers of hell and of the world; and has nothing to fear from your efforts, whatever zeal or talents you may bring to bear upon it." In the course of the correspondence, however, Mr. Miel felt that his ground was not tenable. He retreated to the city of Rome, determined to examine the system at headquarters, and to judge of it by its ripest fruits; but a short stay at that sink and centre of corruption sufficed to finish his discomfiture.

While at Rome, he made the acquaintance of Rev. Charles W. Baird, then acting as our chaplain there. Two years and a half after the close of his controversy with Mr. Collette, spent by Mr. Miel in anxious and thorough study of the subject, he addressed to Mr. Collette the following letter, which speaks the language of honest and sincere conviction. The once zealous Roman priest is now a sincere and zealous Evangelical Christian. We have here another instance of the utility of controversy and free discussion.

Mr. Miel came to New-York a few weeks since, intending to spend some time in this country. He will here occupy himself, to maintain his independence, in a course of exercises in the literature of France, in which he is eminently skilled, and in which his talents and accomplishments will appear to the highest advantage, and be made exceedingly serviceable to those who wish to perfect themselves in that language and its remarkable monuments. He will also, as we hope, have opportunity to deliver certain lectures on the Romish controversy, for the special benefit of the French-speaking part of our population. He is now preparing for publication, both in French and English, a series of letters addressed by him to Roman priests, once his intimate friends, with notes on the prominent points of their religious system.

Mr. Miel's testimonials are very numerous, and of no ordinary character. Here follows his letter to Mr. Collette :

TO C. H. COLLETTE, ESQ., 57 *Lincoln's Inn Fields* :

SIR: As you were the first instrument employed by God to remove the scales from my eyes, it is my wish that you may be the first person to whom I communicate the happy change which Divine Grace has effected in my views and in my heart.

In the first place, I will avow, without circumlocution, how deeply it has grieved me to discover, as you so accurately pointed out, not that I had deceived myself, but that our most esteemed theologians deceive us, or rather deceive themselves. Nevertheless, compelled to yield to evidence respecting the untruthfulness of one of the principal citations in my pamphlet, I thought that I was able to fall back upon the others, which were numerous, and, in my opinion, conclusive. Alas! sir, you have too successfully shown to me that these deserved no more confidence than the first. I then fell back upon history. I thought I could find in the historical documents of the first Christian period decisive proof of the primacy of the Bishop of Rome, that is, of the Papal supremacy. I brought forward, with confidence, the most important of the facts upon which Roman Catholic doctors base their system. But ere long a more attentive and unbiased examination of

those facts, to which I was incited by your attacks, proved to me that they were either of no weight or of doubtful authenticity : and for a few which seem to favor the Roman Catholic pretensions, I discovered innumerable instances in manifest contradiction to the thesis which I had undertaken to defend. And thus I found that if your observations upon my pamphlets were faulty in style, if they seemed on some occasions wanting in suitable dignity, and often wanting in softness—at least you had the right and truth of the controversy at the foundation, which is the essential point. The question at issue between us is too serious, and I brought to the controversy too much good faith, to suffer me to make use of any subterfuges.

The critical and historical researches to which your observations led me were followed by another of no less importance. When I saw that the Roman doctrine could not stand before the face of history, I asked myself whether it had not at any rate a firm foundation in the Gospel. And let me tell you, sir, it was a great day in my existence on which, after long internal struggles, which a real Roman Catholic alone can understand, I at last resolved to read the Gospel in a sincere but unbiased spirit. I had read it hundreds of times before, but simply with a view to edification, and with a full and fixed determination never to see in the sacred text any other sense than that adopted by the Roman Church. But on this occasion, I at last resolved to take the opinion of my reason alone, assisted by prayer. Scarcely had I perused a page or two in this new disposition of mind when I was stupefied at finding in the Divine Book a doctrine which I had never before observed in it, and which is, in almost every point, the condemnation of the teaching of Rome. The limits of this letter do not permit me to enter on the present occasion into any detail ; but I defy any one to read the Gospel as I have—I mean free from prejudice, and in uprightness of heart—without arriving at the result which, thanks be to God, I have myself attained. I hope to be able shortly to publish on this subject a few remarks which will be, as it were, a historical review of my studies, my observations, and my researches ; it will, perhaps, serve to guide some souls in the way which leads to the truth : at all events, it will be a testimony of the sincerity and (if I may so say) of the caution with which I have proceeded.

I should have been justified in contenting myself with this double investigation of the Gospel, and of the early ages of Christianity. I had a right from that moment to draw my conclusions against the system of Rome. However, in order that no one might, on any subsequent occasion, have it in their power to reproach me with having declared myself in a matter of such gravity without the fullest consideration, I wished to make a last trial. I undertook for this sole purpose a journey to Rome, in order to see the system in question on the spot, and in its direct application to men and things around it. Oh ! it is there—it is at Rome itself that facts speak, and, assuredly, in eloquent language. I can not explain to myself how, without reference to any previous studies, any man with an upright heart, with a

mind sincerely attached to truth, can continue a Roman Catholic, after it has once been given him to see and observe Rome with an impartial eye. Everywhere is to be found superstition occupying the place of religion; everywhere an odious traffic in objects of devotion; everywhere shameful speculations based upon the credulity of the simple-minded; man receiving even in God's house the homage which is due to God alone. Amidst a population of mendicants, the strange luxury of cardinals and pontiffs, who give themselves out as the sole legitimate successors of the fishermen of Galilee, and as the first among the servants of Him who had not where to lay his head. The ignorance and brutalization of their poor people, as moulded by their hands, in whose hearts is scarcely any longer to be discovered the trace of a noble or generous feeling. . . . Sir, I remained but four weeks at Rome, and I think I did well to stay no longer; but from the first moment of my sojourn in the so-called Holy City, I seemed ever to hear resounding in my ear that mysterious voice which was heard (it is said) in the Temple of Jerusalem, shortly previous to its destruction, "Let us flee hence! Let us flee hence!"

I have, in fact, gone out of her; and, notwithstanding the private character of this letter, you may consider it as the first written document by which I renounce for ever all ministry in the Church of Rome. It is not lawful for me any longer to serve an institution which claims to be divine, when a deeper study and research compel me to see in her but the work of man—I will even say, the greatest work of the pride of man.

I do not, however, consider that I have fulfilled all my duties towards truth and the Christian world. I shall continue to carry on, with all the zeal of which I am capable, my meditations and my studies. Join, I beg of you, your prayers with mine for the blessing of Heaven upon these studies and meditations, and that the day may come when it shall be given me to bring some of my brethren in error to participate in the light which God shall have shown me.

I should be happy, sir, if, after having formerly known each other as adversaries, we may henceforward have intercourse as friends. But, in any event, I beg you will accept the sentiments of deep esteem with which I am your very humble and obedient servant,

MIEL.

LONDON, 27th January, 1854.

FOR himself, if he were sent to such a country as France, he should not stop to discuss the principles of religious liberty, but he should say: "I have a commission from God, and I must deliver it. You can put me in jail if you like, but I must speak."—*Dr. Duff.*

PUSEYISM.

THIS *ism*, which so naturally terminates in the Romish schism, did not originate with the Oxford divine whose name it bears. This "cross-road to Rome" was discovered and travelled long ago, though the Tractarians have made it more of a beaten tract than it used to be. Even in the seventeenth century we find good old Thomas Fuller, one of the best men and best writers the Church of England has ever produced, making his complaint of just such characters, and painting them to the life with his graphic pencil. "How many there be," he says, "which have learning too much to be Papists, and yet religion too little to be good Protestants. They are loth to say that Luther is in the right; and they are loth to say that Belarmine is in the wrong." And even before Fuller's time, old "bloody Bonner," the heretic-burning bishop in cruel Mary's reign, could say exultingly of just such men: "If they sup of our broth, they will soon eat of our beef." When we consider their principles, the only wonder is, not that so many of them go over, soul and body, to the Pope; but that any of that class fall short of kissing the cross embroidered on the slipper of his Holiness. An Anglican divine, quoted by Hugh Miller, says of them: "They set out for Rome, but stopped short on reaching Appii Forum, and got drunk at the Three Taverns." It would seem that they got so intoxicated on the wine in the cup of the old Harlot's fornications, that they could not quite finish their pilgrimage to her abode.

But though the Rev. Philip Pusey, D.D., did not originate this sort of migration, he has given it so great an impulse, that it may, in our time, bear his name with much propriety. Inasmuch as his favorite pupils are, most of them, disposed to go a little farther than he, and to retain the direction and momentum he has given them, till it brings them to actual osculation of the Papal toe, he is thought to be a more useful servant of the triple crown than any who give in their open adherence. He is to the Papal conclave what the old mythological ferryman of the Styx used to be to the infernal gods, in augmenting the population of their gloomy realms; and the Archbishop of Dublin, Dr. Whately, has fitly re-christened him as "Doctor Charon." Some of his clergy were alleging the fact, that Dr. Pusey still lingered in the communion of the Anglican Church, as a proof of his soundness. "Nonsense!" said the Archbishop,

"I know Pusey. He is the Charon of Perversion, and will not quit the boat so long as there is one left in our Church whom he can ferry over to Popery. He plies the oar between England and Rome."

Meanwhile those of his passengers who are still *in transitu*, or who linger, like timid ghosts, "upon the brink, and fear to launch away," stand on very uncomfortable ground, and are restless and anxious on account of the inconsistencies of their position. These inconsistencies are said to have been described, and very well described too, by the late Pope Gregory XVI., in a private conversation, as being "*Papisti senza papa, cattolici senza unita, protestanti senza liberta*;" that is, "Papists without a pope, Catholics without unity, and Protestants without liberty." Such incongruities must be intolerable to every *logical* mind, which feels constrained to follow out its principles to their legitimate conclusions. These, unless they recoil and retreat toward the day-light of evangelical truth, will sooner or later plunge them into the Italian Acheron, and "make shipwreck of the faith" in that dismal lake. It is only the illogical mind, or one that is swayed by some overmastering interest or passion, which can spend a life-time in the struggle to hang midway on the steep downward grade of Puseyism.

A recent case of the perversion of a young clergyman, the son of a distinguished bishop of the Protestant Episcopal Church in this country, and his deposition by his own father from the Christian ministry, has excited no little attention in all quarters, and various styles of comment. In accordance with the views above expressed, we can not but consider the course of the young minister as the natural result of the training he had received under his parent, who is noted for his zeal in behalf of the High-Church system. In connection with his official document, in the name of the Holy Trinity, solemnly deposing his own son from the ministry of the Gospel, we read his humble request for "the prayers of the faithful in Christ Jesus, that his erring child may be brought back to the way of truth and peace; and for himself, that he may have grace to bear and to do the holy will of God." With such a request before us, we have no heart to give vent to the reproaches which have found utterance in many quarters. It may be, that this sore affliction was what was needed by Bishop Doane to open his eyes to the evil nature and workings of that Puseyite theology, which he has so long and so blindly cherished and promoted. It is our fervent prayer that this may be the result of his present tribulation; and that he, his hapless son, and all others who have been entangled in the same ensnaring

doctrine, may return with all their hearts to the sound Protestant principles of Crammer, Hooper, Ridley, and Latimer, the martyred bishops and founders of the Anglican branch of the Church of God, under its present organization. That portion of the true Church was, from the beginning, thoroughly Protestant; and has long been a mighty rampart against the power and fury of the Poppedom.

The *Churchman* offers a very lame apology for the aberration of young Mr. Doane, ascribing it to a taint of hereditary insanity derived from his mother. This seems to us cruel, both to the living and the dead, unless some other evidence of mental derangement is given. Besides, it leads to the query, Does the Episcopal Church depose men from her ministry for the misfortune of being insane? That such persons must be sequestered from official duties while laboring under mental disease, depriving them of moral responsibility, is plain enough. But surely it is the height of injustice and harshness to subject them to the severest and most humiliating of all ecclesiastical censures, because, under the mysterious providence of the Almighty, they are suffering under the saddest calamity which can fall upon an intelligent being. Of course, such an idea is inadmissible. Bishop Hughes' slavish organ, the *Freeman's Journal*, exults over this unkind insinuation, that its fresh-blown convertite is a madman; an insinuation as needless as it is unkind, when the Puseyism in which he was indoctrinated sufficiently accounts for his apostasy. If Puseyism were true, instead of being what it is, one of Satan's boldest lies, the sanest thing a man of sound mind could do, would be to expedite his reconciliation with Holy Mother as soon as possible. *The Church-theory of Puseyism is essentially and identically the Papist theory*; and it can nowhere be consistently carried out and realized in practice, except in the Romish pale. The *Journal*, in its comments, utters itself as follows, italics and all: "What is very curious is, that after their conversion, *all these crazy people become so very sane as Catholics*. The Catholic Church seems to be *an asylum for the cure of crazy Episcopalians*." We must think that a sustained effort to be a Puseyite without becoming a Papist, must so distract the reason, and distress the conscience, as to make him who attempts it at least half-mad. Their only radical and perfect remedy is in returning to the Scriptures rather than to the monkish ages, and believing in Christ rather than in any visible Church. Once cured, they will zealously divest themselves of every rag of the habiliments of the old scarlet deceiver at Babylon, and will "hate even the garment spotted by the flesh."

The exultations of the *Freeman's Journal* over the accessions to its ranks from the Protestant ministry, might well be turned into laments over the priests who are deserting the Roman banners. Scarcely a week passes away, without our seeing or hearing, at the office of the American and Foreign Christian Union, of the conversion of some priest to the Protestant faith. At the recent Evangelical Conference in Paris, Sir Culling Eardley stated that he knew of fifty priests in Germany who were anxiously exerting themselves to clear their way for escape from the spiritual bondage of Rome. We make mention in our pages of very few of these cases; preferring to let time test the soundness of such conversions, and to let the *truth* triumph, rather than the example of men. Meanwhile we must utter our stern protest and warning against Puseyism as a device of the devil, disguising himself as an "angel of light." It is a nest of the old serpent; and "he that eateth of the eggs dieth, and that which is crushed breaketh out into a viper."

THE EVANGELICAL ALLIANCE'S CONFERENCE IN PARIS.*

ON the 23d day of August a series of meetings of no ordinary character commenced in the city of Paris, and lasted ten days. These meetings occupied usually four hours in the earlier portion of every day, and two and a half or three hours every night. With singular propriety, they were held almost alternately in an independent chapel, or chapel not connected with the state, and in one of the national churches, that is, one supported by the government. In this way a proper regard was paid, and in a courteous way, to the conscientious opinions and feelings of the two great classes of people who attended them—those who are members of churches that are united to the state, and those who are members of churches which are opposed to all such connection.

If any one should ask, Who were they who attended those meetings, and Whence came they? we answer, that they were Protestants, ministers of the Gospel and laymen; not a few of them emi-

* This sketch, the most succinct and instructive that we have seen of the great occurrence to which it relates, is furnished for our pages by the Rev. Dr. Baird.—Eds.

nent theologians, and some of them distinguished for their high social position. As for their official relations in the several countries from which they came, there were many from France, as might be supposed; there were many from Germany and Switzerland; there were eighty from the British realm, and more than twenty from the United States; whilst there was a goodly representation from Belgium, Holland, Denmark, Sweden, Hungary, Turkey, and Italy. The entire number was estimated at nearly five hundred.

But for what purpose did they come, many of them from afar, from so many countries, (not less than fourteen or fifteen,) and speaking so many languages? It was no common or unimportant object which convened this congress of earnest Christians, who assembled in the most unostentatious and quiet manner. They came to confer on the most interesting and important of all subjects—the interests of the kingdom of their Lord in this world, to report its progress, and by their prayers and their counsels to promote its advancement. Their meetings, though well attended, often crowded, and always exceedingly interesting, attracted but little attention in the great capital of France; probably not one in ten of its gay population heard of them, or had the least idea that such conferences were going on in the midst of them.

This was the *third* oecumenical council, if we may use the term, which the Protestants have held within the last nine years. The first was held in London, in 1846; the objects of which were first to set forth a formula of doctrine, or creed, in which all evangelical Christians with few exceptions, are agreed; and secondly, to form an Evangelical Alliance, composed of such Protestants in all countries as hold these doctrines, for the purpose of promoting Christian union, and abating or removing the evils which arise from the want of union and cordial harmony among the different branches of the one true Church of Christ. This great meeting, which was attended by a large number of excellent men from all parts of the Protestant world, formed no general or central Alliance, of which the Alliances to be formed in the several Protestant countries should be members or branches; but it led to the formation of National Alliances, in several countries of the Protestant world—Great Britain, the United States, Canada, France, Belgium, Holland, Germany, Switzerland, etc. These Alliances have existed to this day, and some have been productive of much good; others have languished, rather than flourished. It is believed that wherever they have existed, they have done much to increase brotherly love among Christians of dif-

ferent Churches. The second was convoked in London in 1851, by the English Alliance, to which evangelical Christians of all lands were invited to come. This, too, was a great and good meeting. A vast amount of statistical and other information was laid before the meeting, which has since been published in a volume of six or seven hundred pages octavo.

In imitation of that meeting, which was held during the Great Exhibition in London, the French Evangelical Alliance, several months ago, came to the determination to hold a similar meeting, or series of meetings, in Paris during their great "Exhibition of the Industry of all Nations." This was the third meeting of the series, as we have said, and one of the most important of the whole. A vast amount of information was brought together, derived from the best sources, on the state and prospects of religion in the different Protestant countries, and, in a sense, in almost the whole world. The course pursued, was to give up a day or the evening to a particular country, or some particular subject that intimately concerns evangelical religion, and the means of its promotion. In this way, England, the United States, Belgium and Holland, Germany, France, Switzerland, Italy, Turkey, (or rather Missions in Turkey,) Denmark, Sweden, and Hungary were all considered; and also, Young Men's Christian Associations, infidelity, missions among the heathen, and the observance of the Sabbath. In every case a report was submitted and read in French, and was followed by several addresses. As a general thing, the representatives of the different countries conducted the meetings which related to their respective countries—the French brethren lending such aid as might be necessary to render the proceedings intelligible to as large a number as possible of those who attended.

The information embodied in the reports which were read, either in whole, or in abstract, will be published in due time at Paris, in the French language. It will make a large volume; and certainly will be a most important one; for it will contain authentic notices and statements respecting the religious condition of a large portion of the Christian world, such as it is impossible to find elsewhere in so condensed and reliable a form.

Among the more prominent gentlemen who attended this meeting we may mention the Rev. Messrs. Grand Pierre, Monod, (Frederick and William,) Cuvier, Valette, Fisch, Décombaz, Pettevel, and Gauthey, from France; Rev. Mr. Barde, Count St. George, and Dr. Marriott, from Switzerland; Rev. Drs. Tholuck, Barth,

Dorner, and Krummacher, from Germany; Rev. Messrs. Meille and De Sanctis, from Italy; Rev. Messrs. Panchaud and Anet, from Belgium; Dr. Cappadoce and Mr. Elout, from Holland; Professor Bergmann, from Sweden; Rev. Mr. Schaufli, from Turkey; Lord Roden. Sir Culling Eardley, Rev. Drs. Duff, Urwick, Steane, Hoby, Rev. Messrs. Noel, McLeod, King, Jordan, and Messrs. Henderson, (of Park,) Jardine, Macfie, and Foley from Great Britain and Ireland; and Senator Beekman, Rev. Drs. Macleod, Patton, Wylie, Chambers, Stevens, and Rev. Messrs. Sawtell and Comingo, and Messrs. Goble, George H. Stuart, and Cooper, from the United States.

In many respects the most interesting meetings were those of Sabbath afternoon, (August 26th,) and Saturday night, (September 1st,) at which the sacrament of the Lord's Supper was administered to the members of the Alliance and many others in the Chapelle Taitbout. As the communicants were several hundred in number, the service was like that which takes place in many of our churches. Instead of going up in companies to the table in front of the pulpit, (as is the French custom,) or taking their places at *tables*, (as one still sees in some churches with us,) they occupied the entire of the chapel, and the elements were carried to them by some six or eight ministers of the Gospel of different nations. It was a beautiful sight when these brethren ascended the temporary platform in front of the pulpit and took their stand on each side of the Rev. Mr. Barde, of Geneva, on the former occasion, and the Rev. Frederick Monod on the latter, and receiving the elements each partook of them in turn, and before doing so repeated a verse or two of the word of God, appropriate to the occasion, each in *his native tongue*. There were no less than seven languages employed—French, English, German, Italian, Dutch, Swedish, and Hungarian—but the services were mainly in the first three named. The singing was in French, and most touching it was. There is no hymn in any language which is sweeter than the one which commences with the words, *Je veux t'armer*, addressed to the Saviour.

The service on Saturday night, September 1st, closed all the public services of the Alliance. Of course the members remained until the succeeding Monday and some of them longer, to do up some business which was intrusted to committees. Many sermons were preached on that Sabbath, as well as on the previous one, in various languages and in nearly thirty chapels (temporary or permanent) and churches. And so terminated one of the most interesting, and it may be

added, important meetings ever held in modern times. With God's blessing, it must have a great and good influence upon the cause of Protestantism and evangelical Christianity in the world. The Memorials to the Sultan, the Emperor of France, the Queen of England, the Kings of Prussia, Sardinia, Holland, and Sweden, and the President of the United States, on the subject of entire religious liberty in Turkey, which were unanimously adopted by the Alliance, and signed by a committee of five members from different nations, will not be presented in vain. We must hope that the "Address to Christians and Christian Rulers" of all countries, which was referred to the Hamborg Committee, (a sort of standing committee for religious liberty in Europe, of which the Earl of Shaftesbury, Dr. Merle d'Aubigné, Von Bethman-Holweg, Count St. George, and others are members,) for publication, will do much good.*

It is probable that the next Evangelical Alliance Conference, of an oecumenical character, will be held in the city of New-York, and that it will be attended by a large number of the celebrities of the Protestant churches in the Old World. Such a meeting, if rightly conducted, would (under the Divine blessing) be eminently interesting and profitable.

THE NEW DOGMA.

THE Pope was too much in a hurry with his recent addition to the creed of his faithful followers. They were not all ready for its reception; and it is becoming evident, that it meets with warm resistance from many individuals scattered throughout the realms of the Popedom, whom it will be difficult to subdue, or to exclude, or even to reduce to silent dissent. In France, where, according to the *concordat* between the Government and the Pope, a document like the late decree in behalf of Mary's immaculate conception can not be published even in the parish-churches without the approval of the supreme civil authority, it has never yet, though it is now nearly a year old, obtained the approbation of the Emperor, or of his Minister for Public Worship and Instruction. Nor, as we are given to understand, is it likely to receive their authorization. While this

* This Address was written, we understand, by Dr. Baird himself.—EDS. OF THE A. AND F. CH. UNION.

lasts, the Popery professed in France must differ in a very important respect from that of the Papal States in Italy.

There is a dogged resistance to the new dogma, and that in very high and influential quarters. We give below an article of wonderful boldness and vigor, which for freedom of thought and expression is worthy of the staunchest Protestant alive. It needs no comments or commendations of ours to command the attentive perusal of our readers. It is an address, slightly abridged, sent forth by the Archbishop of Paris, and taken by us from the *British Banner*:

“It is certain, and we have the whole world to witness, that up to the 8th of last December, the Immaculate Conception was not held by the Church as an article of faith; and all who held the contrary opinion were still orthodox Catholics, and permitted peaceably to hold that opinion. If, therefore, since the 8th of December, they have ceased to be orthodox Catholics, because the Immaculate Conception has become an article of faith in the Catholic Church, then the faith of the Church must have undergone some changes, and it must be a novel dogma. But it is believed as an article of faith, thousands of times proclaimed and decreed, that the faith of the Catholic Church is unchangeable, and that no new doctrine can ever be announced or received by the Church. The decree, then, which proclaims any new doctrine, can not be the definite sentence of the Church. The Catholic precedent is thus wholly against the pretended definition. It is, therefore, the duty of every good Catholic not to acknowledge this pretended doctrine, without examining it.

“For my own part, that all the world may know it, I still abide by the protests contained in my petition to our holy father the Pope, and the bishops, and from this moment I appeal from all those things as also from the falsehoods and profane novelties with which the Bull is filled, to a general council, in which the bishops may be judges, in which all the world may be free, to which all those who think themselves concerned may be admitted, and in which priests may be permitted, without fear of persecution or any loss of their employment, and even the laity also if it be necessary, to hear the voice of Holy Scripture and the Holy Fathers.

“The truth is, that the Roman people were very indifferent to the new faith which has been announced. Such of the laity as had received instruction did not regard it with any gratification. The people, properly so-called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance, the like of which is nowhere seen. I have been myself informed in Rome, by respectable, well-informed persons, that this ignorance amounts even to brutishness.

“The great bulk of the Roman ecclesiastics of all orders and of all ranks

continue, in Rome itself, in proportion, as ignorant as the people. Can we wonder, then, that it should be easy to make them receive the Immaculate Conception as of faith! I have, however, positively learned that among the priests and the religious who have any information, one can not fail to find some who entertain, regarding the new dogma, the same difficulties as myself. One person of exalted dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome, none has any liberty to think, nor liberty to speak, nor liberty to write according to the purity of the Gospel, and the spirit of the fathers; in Rome there is the inquisition to strangle the truth. Father Perrone and Father Passaglia have liberty to write every thing; but true and sincere men—nothing.

“In fact, attach yourselves, as the holy fathers, to the study and knowledge of Scripture and tradition; appeal with them to antiquity against novelty; plead principles against the universal abuse of laxity; advise yourselves, following the counsel of the Apostle, to hold fast that which you have received from the beginning; you have the leprosy of individual opinion; you are charged with heresy of private judgment, you are a Protestant. If you wish to be a Catholic, abjure your reason and your conscience, leave there your holy fathers, cast aside the word of God, make yourselves blind, and devote your whole life to the danger of being led by others as blind as yourselves.

“It is, then, because God has given me to see the falseness of this prudence of our days, and the wisdom of the holy fathers, that I have begun to lift up my voice, as soon as I perceived that they assailed the ancient doctrines, and were disposed to introduce new ones. That which I commended long since, and which I have hitherto pursued, I still continue to do in the present work. May it contribute to encourage the strong, to support the weak, and to open the eyes of a great many to the extremity to which religion is reduced.”

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.

THE necessity that now exists for sustaining the efforts of this important Society, in the immediate work of the evangelization of the Papal world, demands the serious consideration of all the friends of our missionary enterprises.

A few remarks as to its objects, the necessity of the work, and the encouraging signs of the times, will, we trust, awaken a zealous coöperation in this cause on the part of American Christians.

The object of the Society is the conversion of Romanists at home and abroad. It is an admitted fact that Romanists have souls to be saved. It is also admitted that they are in gross error, and that their system is simply ancient Roman idolatry, christened by a pretended Christian name. It is evident that the worship of Jupiter, or Jew Peter, is equally idolatrous and abominable in the sight of God; and that to offer prayers to Juno, or the Virgin Mary, is a heinous breach of the second commandment. It needs no proof to state that the deification of Hercules, and the whole rabble of the ancient demi-gods, is precisely the same as the canonization of Romish saints. It is scarcely necessary to remark that the worship of Juggernaut or Brahma, or the idols of the Pacific, is no whit worse than the worship of images in Papal lands; yet strange to say, we have allowed all our sympathies to flow out towards India, China, and the isles of the sea, instead of sharing them with the deceived Romanists. The reason is not that we are destitute of charity towards them, but that they have been overlooked and forgotten.

A sweet little boy was once told, that he should go with the family to church the next Sabbath. The Sabbath came, and, for some cause, they went to church without him. During the service he came paddling up the aisle (in his night-dress) to his father's pew, and in the innocence of childhood exclaimed: "You *forgot* me"! "You *forgot* me"! So can the poor, ignorant, long-deluded peasantries of Papal Europe, clad still in the night-dress of superstition and the Dark Ages, say to us, who have come to worship God in the magnificent temple of American religious liberty: "You *forgot* us"! "You *FORGOT* us"! Shall we continue to forget the Romanists? Shall we neglect the countries of nominal Christendom in our efforts to evangelize the world?

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

How many are there at our monthly concerts, when these melting lines are sung, who include the Romanists in their thoughts and petition? Until recently very few. Now, why is this lamentable apathy with regard to Romanism? The causes are various; but from them I will select two, as sufficient for our present sketch. The one arising from a singular contradiction, or contrariety, in human nature; the other and the most prominent, from the neglect of the watchmen of Israel.

1. A reason why we neglect the Romanists is from that absurd contrariety in human nature, which leads us to neglect the evil at our own doors, and seek to remove that which is remote. There is some degree of mystery and romance attaching to the missionary work in remote and foreign lands, apart from its own momentous and vital importance; and when missionaries narrate the scenes and practices of idolatry, which we ourselves have never seen, our varying emotions of wonder, interest, and pity, all conjoin to arouse (and justly too) our intense sympathy for poor heathen idolaters. But change the scene; let a few hundreds or thousands of the same identical idolaters, the worshippers of Brahma or believers in Confucius, arrive in New-York, and our pity begins to evaporate; and it is well if the lank and wan faces, and shrunk limbs of the poor Chinese immigrants do not excite rather aversion than sympathy. Nay, more, the very individuals who give from one dollar to five hundred dollars to sustain missionaries in China, will pass by the poor Chinaman (who is striving to eke out a miserable existence in our streets, by selling candies, segars, or needles) without a thought. Not only not stopping to inquire whether he can point him to Jesus; but neglecting to purchase a trifle to aid his temporal support. This fact, to which all will more or less plead guilty, develops the reason why Romanists are neglected in our efforts to evangelize the world. We have Romanists *with us*, and we think we *know something* about the system, and we pass by and neglect them; giving all our sympathies to the Feejees or the Burmese. We ought to neglect neither.

2. Another reason of the apathy which prevails as to the conversion of Romanists, arises from the neglect of the watchmen of Israel. This remark is made in no captious spirit, but is simply a statement of fact. Neither are the settled ministry so much to blame for this state of things. The evil lies farther back than that. It is during the formative process, when the mind of the student usually receives its tone from the studies pursued, and its bias from the teachings of professors, that this sad neglect on the subject of Romanism is most conspicuous. The majority of the professors in our theological seminaries are men who have, notwithstanding their vast and varied learning, bestowed little or no attention upon the *rationale* of Romanism; and some are wanting in many of the requisites necessary to the masterly exposition of the subject. As a consequence, the topic of Romanism is usually treated in a cursory manner, in most of our theological seminaries. A few hints, a random, incomplete analysis of the system, comprised within the limits of two or three

lectures, is, for the most part, all that the students gain from their professors, on the subject of the *first importance* in our age.

On the other hand, hour after hour is consumed in vain, idle, and tedious disquisitions on metaphysical abstrusities, and transcendental quiddities. Hour after hour is spent in fitting the student to controvert the opinions of Cerinthus, Marcion, Samosatenus, Ebion, Novatian, or Donatus; and a few moments to prepare them for the long array of errorists who have written in defense of the Papacy. This is not only a serious error, but a lamentable absurdity. In the one case, they prepare the students simply to confute the phantoms of errors long since passed into oblivion, of which, while it is necessary to know the history, it is not necessary to spend days and weeks in painfully elaborating the minute distinctions. What use can be made, practically, of such minute speculations it is difficult to determine, unless the professors expect that themselves or their students will, in the next world, reside near the ghosts of those heresiarchs, and wish to be prepared to converse with them there. If the time wasted on the rhapsodies of Kant, Hegel, Schlegel, Rosenmüller, and "Peipschmucher," "Bierdrauer," and other German philosophists in our theological seminaries, were devoted to the writings of Luther, Calvin, Knox, Cranmer, Jewell, Baxter, Burnet, and the other worthies of the Reformation, not only would a great deal of transcendental fog roll away, but actual, practical work for *Christ* would be advanced. There are many professors who would devote days to the explication of the exact value of the letter *z*, which divided the Homoousians from the Homoiousians; who will pass over the differences between Romanists and Protestants in as many hours. Now, why is this? Why is that great system of apostasy thus neglected in the seminaries? Why should not a system which has received so much attention from God as to be made the subject of one half of the book of Daniel, and three fourths of the book of Revelation, have received its proportionate share of attention from those who take upon themselves the responsibility of directing the modern schools of the prophets? God will ask this question at a future tribunal, when it will demand an answer from each professor.

Are there any modifying circumstances which would tend to mitigate the aspect of neglect thus presented to view? It is quite evident that there are local causes, which, to some extent, have kept this subject in the background in our seminaries. We will mention two, not to lull the attention, and induce continued torpor, but as mitigating circumstances to explain the inattention hitherto as to this now deeply-momentous question.

Twenty or thirty years ago, or more, when the respected ministers who now hold the professorships in our seminaries were, in their turn, students, Romanism, as an aggressive, insinuating, and dangerous element to our civil and religious liberties, was comparatively little thought of. The tiger was here, to be sure, but then it was only a whelp; it was so young and handsome, and its claws so feeble, it excited little anxiety. Consequently, they devoted very little attention to the study of Romanism, either in its historical, social, political, or religious aspects. The result is, that knowing very little about the topic themselves, they are not prepared to stimulate the present generation of students in this particular.

The chief object of apprehension to the Church, in the younger days of our venerated fathers in the ministry, and the respected professors of the seminaries, was Socinianism, more or less modified with Pelagian views. Animated with zeal for the Master's honor, and alarmed at the approach of this then new phase of the spirit of Antichrist, these honored and beloved servants of Christ waged battle most manfully in behalf of the divinity, as well as the manhood of Christ, the Eternal King. To them we owe, under God, the most hearty thanks for thus staying the spread of Socinianism, and maintaining with such zeal and earnestness, "the faith once delivered to the saints." But the danger then threatened to the bark of the Church, has, in some measure, subsided, while on the opposite quarter, an immensely greater danger has loomed into view within the last few years. The former contest was with our brethren, of a similar race and language; but this new danger has the additional feature, that we must contend against a foe of foreign origin, language, and tactics; who not only will give blows with the pen, but with weapons of warfare, as opportunity offers. There are many antichrists, as says the Apostle John; but this one, Romanism, is "*The Antichrist (o antichristos)* who was to come in the latter days."—1 Tim. 4: 1-6. Will, then, the respected elders suffer the word of exhortation while we entreat them to give its due place to this mighty subject, and let the young men in the seminaries now, be fully acquainted with this system, that they may be prepared to meet the inevitable question? They will meet with few Socinian ministers outside of New-England, but they will meet with Romish priests in all parts of our world.

But the evident bearing this whole subject has upon Missions, is a still stronger reason why the students of theology should be well informed on Romanism. This topic will be adverted to in another communication.

FOREIGN FIELD.

S W E D E N .

It is with the greatest satisfaction that we publish the following letter from our "faithful brother" and fellow-laborer, Mr. Rosenius, describing a general awakening "which has had no parallel in the bygone religious history of Sweden." Glory be to God most high!

STOCKHOLM, 6th August, 1855.

MY DEAR SIR: When I write to you I have always to begin with apologies. Every time I fancy that the next letter will be written more at leisure, but my expectations are ever disappointed. Always the same pressure of business and occupations. My paper, which goes on spreading more and more, and requiring more time and attention; the number of anxious inquirers constantly increasing; in fact, the state of Sweden at present, in regard to religion, is so very extraordinary, and sets every hand and head to work where there is an inclination to work for the Lord.

Of late I have been travelling in the south of Sweden, through parts of the provinces of Blehinge and Shane, as far as the rectory of Winslof, under the pastoral care of Dr. Bergman. This little tour was very encouraging. I have seen so much of the work of the Lord that my heart has been sincerely rejoiced, and I find that our weak descriptions of this wonderful revival give no idea of the reality. When I arrived in the little town of Carlshamn, the abode of my brother Ahnfelt, he was not at home, but another Christian friend, Mr. Flyborg, student of philosophy, was my guide through the town. It seemed to me most wonderful and unexpected to hear so often from his mouth: "The person you see there is a Christian;" "The person we now meet is a brother;" "Here I have the pleasure of introducing to you a sister;" "In this house we now pass live five dear brothers and sisters;" "In that house, two," and so forth. The crowd attending our daily meetings in their "Mission-House" was great, but I would not draw any conclusion from such a circumstance, numbers of persons being drawn thither by curiosity. Our meetings continued six days. From all I saw I could almost venture to say that, of all our Swedish towns, in Carlshamn in the south, and in Unea far in the north, there is the greatest number of converted souls in proportion to the population. It also seems true, what many complain of, that the line of demarcation between the "evangelical" and the "legal" party, children and servants, is very strongly applied, and that human judging and counting of the people on both sides goes rather too far. It is not

in accordance with love, and certainly hurtful to the weak. At the same time, however, the Spirit of the Lord acts so powerfully through the very persons whom we consider too severe in this respect, that I can only say what I answered a lady who complained of it: The severity of Luther, which has often been the subject of complaint, and the softening mildness of Melancthon have both their calling and their usefulness. One was the means to bring about what the other could not. It is rather a matter of a delicate nature for me to touch upon, but I must, however, mention that the *Pietist*, which I have often before named to you as the religious periodical first published by Mr. Scott, and afterwards continued by me, has had some part in producing this state of things; but the visible human agent has principally been Mr. Ahnfelt, who has much influence among the Christians of Carls-hamn.

In the little town of Christianstad, also situated in the south of Sweden, several persons have been the means of producing a revival. There is a good clergyman, Mr. Ekdahl, whose house is what a pastor's home ought to be. The same can be said of that of Dr. Bergman, who lives in the vicinity of Christianstad. In his parish there is an incredible number of inquiring and believing souls, with their pastor and several good laymen building on the spiritual temple. I have formerly mentioned to you the distillery in that neighborhood, which has been converted into a meeting-house. It is a large place, so high that it has galleries. This seems to be a Free Church in every respect, except as regards the administration of the sacraments. In the town of Carlskrona a more evangelical spirit begins to be apparent. It is the principal station for the fleet, and of no small importance. The town of Calmar also begins to show signs of life.

Several lovely traits of Christian life I was permitted to see in the homes of dear brethren. Travelling with the above-mentioned Mr. Flyborg, who had introduced me to several students from the University of Sund, and among these one of the name of Fjellander, Mr. Flyborg at once exclaimed: "This house belongs to the parents of Fjellander. Let us go in." They were peasants well off in life. "Now," he added, "you shall see something, for which you must praise God alone." We found the father of Fjellander, an old man of the age of seventy-four, lively, clever, and interesting, though, of course, quite uneducated, who told us his conversion in terms so expressive and full of rejoicing. It had taken place two years ago, consequently at the age of seventy-two. Oh! it was a spectacle for angels to behold! But what do you think that I should feel when he sought out the place in a number of the *Pietist*, which had so thoroughly broken to pieces his old man that he wept, and could find no rest till he found peace in believing. Some years before he had become sober, his bad habits of drunkenness having brought on an illness which rendered him incapable of enjoying the favorite drink which had been his misfortune. Four years ago, when the whole family was sunk in coarse impiety, the son, who was a student, became awakened during

a stay in Carlshamn. He soon became a believer, and anxiety for his family arose in his heart. He gave his old father the *Pietist*; and now the visible fruits are, that the old man is come to life in Jesus, as well as an elder son, his wife, and a servant-girl, all of whom are dear children of God. The rest of the family were wondering spectators of this. The old man showed a remarkable acquaintance with what he had heard or read, and a good memory, so that he could tell wherever such and such an article stood in the *Pietist*, what year and number. In that house, as well as several others, I had some of the experience of Paul in Gal. 4: 15.

So far I have told you of occurrences in the poorer classes of the community. Now I will touch upon what passes in richer and more conspicuous circles. One of the most remarkable conversions that have taken place in our country, during the last months, is that of a Mr. Hedengren, well known among the higher classes. He was in the army when he was a young man, and much courted on account of his riches, his talents, and his fine singing. Having succeeded to large estates, he devoted himself to agricultural and farming pursuits, but at the same time he got a political turn, and became a great champion for reform. He was spoken of as such in the newspapers of the day. While he acquired another sort of celebrity by having the finest horses and oxen in Sweden, and having established a sort of farmers' school at Riseberga, his estate. His life seemed to be so interwoven with the interests of this world, we could almost be tempted to ask: "How could God convert him?" He had a beautiful wife, four sweet children, considerable riches, and enjoyed trust and consideration in many public offices assigned to him, among others that of being the principal person in the government of the provincial bank. Yet we see how Christ divides the spoil with the strong, (Is. 53: 12.) He began to humble him by severe blows. In less than three months he lost all his four children, in different complaints, so that his reason was altogether set to naught. If there had been a contagious illness in the house, it would easily have been explained; but this seemed so strange. He observed that there must be some hand from on high, striking him these blows intentionally. Downcast as he was, he began, like Saul on the way to Damascus, to inquire over and over again, "Lord, what wilt thou have me to do?" Then it seemed to him that he got the answer: "Go to the word of God, there it shall be told thee what thou shalt do." Now he began to read that *old book, the New Testament*—read eagerly, especially the epistles of Paul, which appeared to him to be most talented; and when he read the Epistle to the Romans the second time, and came to the words, "Therefore we conclude that a man is justified by faith without the deeds of the law," a ray of light broke through his soul, so powerful that he saw at once the lost state of man and the saving mercy of God. The strong man burst into tears, he tasted unutterable things, had from that moment another view of the word of God, and became a new creature. He immediately began to give his testimony to the truth and proclaim it so forcibly that

hundreds have been drawn to Riseberga to hear the preaching of the rich land-owner. Even a thousand persons have sometimes gathered among the ruins of the old convent of Riseberga to hear him. But in some quarters this was a signal of alarm. The governor of the province gave his report to the authorities in Stockholm, and the bishop, accompanied by the clergyman of the parish, paid him a visit to quiet him. Even government, it is said, wished to give his thoughts another turn, and send him to represent Sweden at the Exhibition in Paris, but he declined the honor. He is a gifted speaker and singer, and may become a blessed instrument in the hand of the Lord. May He keep him in His fear, in grace and truth.

Such remarkable instances of the power of the Lord we are constantly called upon to see. This is a time which has no parallel in the bygone religious history of Sweden, and there is, perhaps, at present, no country in Europe which seems to be in so remarkable a way under the awakening influence of the Spirit of the Lord.

My dear sir, I have detained you long, but I know that you will pardon me.

Most sincerely would I request your prayers for my country, and more especially for your humble brother in Christ,

C. O. ROSENIUS.

FRANCE.

IN our last number, we stated that ten persons, three pastors, two schoolmasters, one schoolmistress, and four lay-brethren, had been tried at Bellac, in presence of a large assemblage, for persisting in the worship of God, while the prefect of the department of Haute-Vienne, refused to grant to the meetings the authorization required by the laws. According to our American ideas, it is an outrage on the conscience that any such authorization should be required. Seeing that it is required, the proper person to be punished in this case, as we should think, was the tyrannous prefect, who refused to fulfill his official duty in granting the authorization when it was called for. After a most exciting trial and able defense, the accused pastors, Lesavoreux, Peron, and Boubila, were condemned to pay a fine of sixteen *francs* each; the teachers, Barnaud, Charmasson, and Madame Lescalier, ten *francs* each; and the brethren, Monneron, Prot, Neveux, and Desbrousses, five *francs* each; the ten also to pay the costs. The punishment was slight as it well could be, if any were imposed; but a principle of the greatest magnitude and value was at stake. The friends of religious truth and freedom in France, as we believe, regard even this result as a great triumph; and the case will be carried up to the chief tribunal, the Court of Cassation.

If it should fail there, we hope that the brethren will, like Paul, "appeal unto Cæsar," and obtain a hearing from the Emperor himself.

HAÏTI.

OUR zealous Missionary has not yet removed from Dondon, as was expected, his presence there being more needed than ever, though he feels constrained to make a speedy change to the Cape. "Never," he writes, "did Gospel principles make such rapid and effectual strides here, and in the surrounding country, as now. This place has become really Protestant in spite of opposition in high quarters. The Duke came to see me not long since, and publicly declared that Dondon had become the America of Haïti! The Baron has 'looked on Him whom he had pierced.' I expect to baptize him before my departure. His former wickedness now hinders him from 'doing the good he would,' because it subjects him to that fear which 'bringeth a snare.' I have not been able lately to hold any *public* meetings; but the Gospel is preached in effect, and I cause prayer-meetings to be held every Sunday, although I can not myself be present without exciting civil proceedings, because of the still unremoved injunctions of the Emperor. I have recently baptized three persons at midnight, and also assembled the church at one o'clock A.M., and administered the communion. All the proceedings were solemn and interesting in the extreme. Of the persons just baptized, one is a young man belonging to one of the best families in this village, and one of the most intelligent and talented among them. He was formerly one of our persecutors. Another is the man who was sent to the government with dispatches against me on the night of the never-to-be-forgotten siege. The other is an interesting youth, considerably intelligent, about eighteen years old, and the only son of Captain F——, who, with his wife and only daughter, are members of the church. Thus that one family, as we trust, is saved; others were to have been baptized; but could not get ready in time, as we had to be very silent in all our preparations. People are getting to be converted in numbers, nearly all of them very respectable as the world goes, and some of them from the neighboring villages. It is now very evident that this church, in time will become very numerous. The utmost love and harmony prevail among the members; and not the shadow of a cause of discipline has occurred, at which I greatly rejoice, and I can assure you there is no want of vigilance on my part in that behalf.

"This will become a happy community in the end, in spite of the devil and wicked men. At all events, it is cured of Popery. The *fiêle Dieu* was an utter nonentity here. The priest of the Cape refused to come and celebrate it. The old priest of Lacue, who was here some long time ago, having understood that I was gone, came here; but could not gain admission to any dwelling, not even to 'La Place,' the Baron having cut clear of Popery, and refusing to participate in any of its mummeries. The priest had to content himself with a hovel, and was obliged to ring the bells with his own hand. He performed some ceremonies on the foundation of the old church. His assistants quarrelled among themselves, cut each other with knives and swords, and were all arrested and imprisoned. After having, for pay, admitted to the communion several wretched reprobates, living in open sin, he went to St. Raphael, and purchased beeves and mahogany with the money he got for the images of the Emperor, which he was authorized to sell by force. He then retreated to his lurking-place at Lacue, after burning wood here on the foundation of the old church as he passed through, in order to call down, by the help of St. Martin, hail and fire mingled together upon our heads.

"My success here far transcends the expectations even of one so sanguine as myself. The officers A—— and F——, now do a sort of preaching with good effect on every parade-day, (Sunday,) to the troops on the ground. This F—— is doing immense good in the mountains, where he resides, some miles from here, and is full of discreet zeal. He so rates the troops of musical dancers which used to come here on feast-days, that they scarcely dare to come any more. His father, seventy years old, a member of the church, I buried on Friday last in the presence of an immense concourse, and the influence of the service was exceeding good. He died in full Christian faith, and I have every reason to think he is in heaven. I was not at all interrupted in the proceedings, which were imposing in their solemn simplicity. It was the first Protestant funeral ever attended so openly at Dondon."

This letter closes with some singular incidents not suitable for publication, showing the deplorable state of the community there, both morally and socially. There seems to be a mixture there of African barbarism with the sensuous civilization of France, sanctified by Popish priestcraft and jugglery. That dark land needs the light which begins to dawn thereon.

SOUTH-AMERICA.

WE are rejoiced to learn by letters dated August 18th, 1855, that our missionary, Rev. V. D. Collins, arrived at Rio de Janeiro, Brazil, after a not very pleasant passage of fifty-one days. He is greatly charmed with the beautiful situation of that large and important city. He has already formed a number of pleasant acquaintances, and begins to feel at home. Among these acquaintances are a number of native teachers and principals of *collegios*. He has found there a gentleman from the Princeton Seminary, who is teaching in the city with decided success. He went there last winter, and designs eventually to preach the Gospel. He finds no difficulty in obtaining pupils, introducing the Bible, and making deep impressions. He has showed much kindness to Mr. Collins, who is himself one of the most estimable of men. There are also several English ladies, teachers, who are quietly diffusing the truth, by daily lessons, conversations, tracts, and Bibles; so that great things may be expected in due time, if Christians are judicious and faithful. From all sides there are cheering indications, and no marked opposition. Romanism, however, is still strong in Brazil. But Mr. C. is greatly encouraged; his prospects are favorable, and his path opens well before him.

HOME FIELD.

THE following letter from the Rev. Mr. Hovey, travelling and lecturing agent of the Society in the North-western part of New-England, discloses a state of feeling and action in regard to our work in that section of the country that is highly encouraging. The people of God, some of them at least, when about to die, remember this Society, and leave a portion of their estates to promote its great objects. And the living, in witnessing its success in missionary efforts, give up their former incredulity, and come forward with funds, and personal influence, to sustain it. We are happy to be able to say that a similar state of things is manifesting itself in some other quarters of the land, and the Board are cheered in their

labors by these "signs of the times." Though not designed for publication, we submit it to our readers, confident that it will be read with interest, and that it can not fail to do good.

GREENFIELD, Sept. 3d, 1855.

REV. E. R. FAIRCHILD, D.D., Cor. Sec., etc. :

DEAR SIR: In the midst of the pecuniary difficulties and trials which, at times, oppress you, it may encourage your heart to know that the "Society" has some warm friends among the ministry and Christians of New-England. One of the fathers, who has recently "fallen asleep" among us, left with his blessing, a bequest of (\$500) FIVE HUNDRED DOLLARS. Another aged disciple, after hearing the cause presented last Sabbath, came on Monday morning with words of encouragement, and (\$30) THIRTY DOLLARS.

The recent "Circular" of your Board is awakening some attention in Vermont. Two pastors have sent to us for documents to help them to preach on the subject. The others, I will vain hope, needed no such help.

The Lord has sent us some rainy Sabbaths of late; but this has helped the crops if not the contributions. The farmers will have money soon. I hope, therefore, that the Board will not dismiss one of its Missionaries for want of funds now to support them.

Mr. Leo's success in preaching to his Roman Catholic countrymen, has greatly encouraged some among us who before had no faith that Irish Papists could be converted. One pastor who recently witnessed his success, said to his church the next Sabbath, that, "All excuse is now taken away, and we must take hold of the work in earnest."

One of our faithful Missionaries, writing to me some time since, and deploring his want of ability and success, yet said: "I find a green spot now and then. I have stood by the murderer in his cell, and pointed him to the Cross. I have seen Roman Catholics in tears while talking to them of the love of the Saviour. I have stood by the bed of the dying, and encouraged them upwards. I have taken the aged by the hand, while the tear of gratitude rolled down his cheek. I have listened to the anxious inquirers, soothed the angry passions of some, who, at first, sought to drive me from their houses. I often read the Bible and good books to Romanists, and pray with them; I have had more than *two thousand* prayer-meetings, large and small, within the last year. I have relieved the wants of some, and have heard the hearty response: "Long life and good luck to you." Some four or five will, I trust, hold out faithful to the end, whom the Holy Spirit has made me instrumental in saving. Others have been awakened. One poor converted Romanist is already, I trust, in heaven. Several in the neighboring towns have indulged hopes and joined our churches. One in H—— is at school preparing to preach the Gospel. The Lord will fetch them by and by. Let us continue to cast the net."

On one point there has been decided progress the last year. Many

Christian families have come *to hope for and to labor for* the conversion of their Romish domestics.

One farmer, who employs more or less of them all the time, was recently telling me of the hopeful conversion of three or four. A deacon of one of our churches, stopped me in the depot to tell me of the wonderful conversion of his Irish girl.

Such facts have formerly come to us "like angels' visits, few and far between," but their number is increasing, and as they shall be heard and believed by our Christian people, prayers and alms, too, will be offered up, and the great work will go on with power.

Send us more of your last Tract, (Questions Answered,) and ply the churches with them. The most faithless Thomas among them, will believe by and by.

Very truly yours,

G. L. HOVEY.

LECTURES TO ROMANISTS.

UNDER date of October 2d, 1855, Fall River, Massachusetts, the Rev. Mr. Leo writes:

"After two months' labor in the cause of the Society in the State of Maine, I returned to prosecute the good work in another quarter of the New-England field.

"At present I am engaged in labors among the large Roman Catholic population of Fall River, Mass. In this city there is a population of about 16,000, and of these, 3600 are Romanists, chiefly employed in the cotton factories here. They have an Irish priest among them who is not raised many degrees above his wretched followers in the scale of intelligence, but who, nevertheless, possesses the two main requisites of a Romish ecclesiastic, namely, ability to mumble a Latin mass, and to gather money.

They are building a large and very costly church edifice here, and many individuals are *obliged* now to contribute largely to its erection, whom the Protestants of the city, by their charities, must feed and clothe at least in part, during the coming winter.

"With the exception of a few individuals among them, they are in this city, as are Romanists everywhere, extremely ignorant; and Christian people in all the Protestant churches here, had begun to doubt whether any effort for the spiritual good of Romanists, so distinguished, could succeed. In the midst, therefore, of some discouragement from men, but with unwavering reliance upon the Divine aid, I began my public labors, and announced a course of controversial lectures for the benefit of my Roman Catholic countrymen, the Irish. From the first about *one third* of the audience (and the large City Hall was well filled) was composed of this class of citizens.

"I have delivered now five lectures on as many of the debated dogmas of the Romish Church, and the course is not yet finished. Of the 1500 persons who regularly attend each of those lectures, *full one third are Papists.*

"Now, who will continue to say that Romanists are inaccessible to the efforts of our Society? None ought to do it. Our work *can* be done, if the efforts of the Society are but rightly sustained.

"A hopeful spirit of inquiry has already begun to manifest itself among the Romanists of this place, but which the priest is doing his utmost to extinguish.

"A few ragged Catholic children have been gathered in to a school taught in this city, by a highly-educated and estimable Protestant lady. They have since been clothed, and taught to read and write. Among other useful acquirements, the teacher of this school taught the children to sing some beautiful Christian hymns.

"One day last week, however, she observed that the Romish children did not unite with the rest in singing the usual hymn.

"On inquiring of them the cause of their silence, the children frankly stated that the priest had been to their houses, and had there told them that they 'must not sing any more hymns to the Protestants' Jesus'!!

"Let Protestants reflect on this; and remember that seven archbishops, thirty-three bishops, more than seventeen hundred priests, and twenty weekly periodicals are incessantly employed among them, in teaching the millions of Romish children in this land to dishonor 'the Protestants' Jesus.'"

A SABBATH-SCHOOL SCENE.

OUR Missionary in the city of Pittsburgh, Pennsylvania, the Rev. Mr. Sinclair, gives the following account of the opening of a Sabbath-school lately, in one of its districts. It reveals a sad state of things among the children of a large class of Papists where he labors. It is not, however, peculiar to that locality. In many of the large cities, and the manufacturing districts of our country, a similar state obtains among the corresponding classes, and we give it a place in our pages that our readers may see their intellectual and moral condition, and the vast importance of sustaining efficient and judicious missionary labors among them.

Mr. Sinclair says:

"On the 15th August, I rented a room in the district generally called 'Hard Scrabble.' It is in an airy place and on the second story. I got a woman to white-wash the walls, and wash the floors, and thus render it fit for use. My next object was to find benches, which I found to be not an easy task. Messrs. ——— and ——— promised to provide some, one to furnish

the materials and the other to pay a carpenter for making them. When the Roman Catholics discovered that I had taken the room for the purpose of keeping a Sabbath-school, their ire was stirred up, and some females threatened to prohibit my entering the room with scholars, because as they said, the scholars would annoy the neighborhood. A little Protestant girl who happened to hear the threats ran after me, to tell me what she had heard. I told the little girl in reply, that unless they were very quiet, I would rent the whole building, and get other tenants for the remaining rooms. I have heard nothing further about their opposing the school.

On Sabbath, the 19th of August, I went to the school much cast down in spirit. The hour appointed for it to commence, 1½ o'clock P.M., arrived, and no child was about the premises. And if they were to come, the question stared me in the face: How was I to do without benches? The door below was blocked up with Roman Catholic men and women. Ten minutes elapsed. Five more minutes went by, and no scholar appeared. At last I heard a rush at the door below, and immediately the room was crowded with the most motley assemblage of children I ever saw. How to act I knew not, for want of benches or seats for them. Two or three Protestant neighbors relieved my anxiety in part, by sending in some chairs; but they were not sufficient. I made some of the little ones to squat on the floor. I never had so much to do in my life to keep order; some kept their caps on, but occasionally would take them off at those before them. One would whistle here, and another there. At last I got them into some order, prayed with them, made a short address, and stated my object in opening the school. Could not form them into classes, as I was alone. I therefore placed those who could read together, and made them read a few verses. I then went round to those who could *not* read, and got those who could repeat the Lord's prayer to repeat it. A large number of them could not. Many came for novelty's sake, to see what was going on. *Thirty* gave me their names as scholars. One Roman Catholic woman sent her five children, four sons and one daughter. None of them could read.

"After another short address, enforcing the duty of respecting and honoring the Lord's day, of avoiding wicked associates, and the like, and after invoking the blessings of God upon my first efforts, I dismissed them.

"The ensuing week was spent in looking out for children, and trying to provide seats for them. On Saturday, the 25th, I called on Messrs. — and —, and found two new benches, made for my school. On Sabbath, 26th, there were *forty-five* children present. I had then some assistance; my own daughter and two young students acted as teachers. On the 2d September, I found four more benches in the school-room, put in by the friends alluded to. The number of scholars present was sixty, more than the half of whom can not read. And I have no books for this portion of them.

"This has been a day of much trial for my patience. A little boy, a

Protestant, had on a white coat that reached down to his heels, and as soon as he came in, the Roman Catholic boys roared out, A Bishop! A Bishop! When this tumult had subsided, I began to speak to them in a kind manner, and with the hope of impressing their minds with the solemnity of the day, and the object for which I came to meet with them, in that little room. After I had prayed with them, I gave a New Testament to each one that was able to read. And as I was listening to them, such as could not read, boys ten and twelve years of age, would go out and come in, move from bench to bench, behind me, make somersets here, and stand on their heads with their feet to the wall there. Heart-sickening indeed was the scene to me on this, Lord's day. I would advise in kindness, and advise again, but I might as well have stood by the sea-shore, and addressed the waves that beat on the strand. When one scene was silenced, there was another ready to break out. While I was thus pleading with them, one boy came up to me and said, 'Mr. Sinclair, I will be a good boy *next* Sunday.'

"Music has a powerful effect on the mind. It is wonderful how it soothes and allays the passions. There were three or four little girls in the school whose parents are Welsh. And one of them said, 'Mr. Sinclair, will you permit us to sing a hymn or two?' Mr. Irvin of the Presbyterian Board, had given me ten small Sabbath-school hymn-books. I cheerfully consented. They no sooner began to sing, than all was peace; and two men, Papists, came in to listen to these dear little girls singing. Afterwards I addressed the children, and dismissed them with prayer. Rev. Dr. —'s church has given some more benches. But this is not all that is wanted in order to carry forward this good work, and to keep up a lively interest in the school. I also want garments—second-hand clothes, for boys and girls, etc., etc."

POPISH VIOLENCE—A GOOD PROSPECT.

A MISSIONARY in one of our Western cities thus writes:

"I have labored for the last month as usual among my countrymen, by way of visiting from house to house, reading the Scriptures for them, and pointing them to 'the Lamb of God who taketh away the sins of the world.'

"I have collected about *thirty* children into my Sabbath-school, but the priests have a great dread of Sunday-schools, and so they spoke from their altars against sending the children to these proselytizing nurseries, as they call them, telling the parents that they were sending them right straight to hell! The consequence is, that the most of the Papal children have gone

back through fear; but I still hold on, and am determined to persevere unto the end, God being my helper.

"Perhaps, however, I might be doing them an injustice if I forgot to mention another beautiful effect which their altar dehortations have had on the minds of their young disciples. It is this. As I was returning from church on Sunday last, in company with my wife, a party of these juvenile rowdies gathered round us, cursing and swearing like young demons, and commenced pelting us with stones and cabbage-stumps, and every thing next to hand, until I had to turn back and threaten to bring the police on them and have them transferred from the college to the calaboose. There is a school in connection with the Jesuit college where these youth receive their early education, so that when you ask them where they go to school—the answer is invariably, 'To the college.' The Jesuits and Sisters of Charity have the education of the Romish children of the city committed to their charge almost without exception, particularly their *religious* training; and I am informed that only few attend the public schools, except those in which Jesuit or Roman Catholic teachers are employed.

"All these things seem to be against me, but the Lord opens a door for me now and again, where I can make known his gospel to poor sinners. There are some who visit me at my house, and to whom I can speak freely. One of them, an independent young man, being told by his mother that the priests were opposed to my Sabbath-school and would not allow any of their flock to go to it, said in reply, that he would go himself—'and let me see (said he) what priest will stop me.' He has visited me since, and told me he would come and bring his two brothers with him. I fear, however, the mother and the priests will prevail, but though they may succeed for this once in keeping them away from our Sunday-school, they will never succeed in making them Papists. And my firm belief is, that the children of Romanists who are brought up in this country, if they do not become Protestants, will become infidels, as a general thing.

"One of these men who meet at the house with me, has renounced Popery, and will become a child of grace, I hope. He is at present very sick. The Rev. Dr. A—— has visited him, and he and his wife were very much pleased with the visit. And well they might be, for oh! what a contrast between that simple prayer of faith offered at the throne of grace, for the salvation of the sick man, and the Latin mumbling of a Popish priest with his so-called holy oils, blessed by a so-called 'holy bishop,' on Maunday Thursday! How the poor people did rejoice; and I also thanked God with my heart, that my labor was not entirely lost, while this poor man and his family were brought out of Popish ignorance and superstition, to the beauty and spirituality of the pure and undefiled religion of our Redeemer. I have visited a good deal from house to house, and have distributed a good many of the Society's tracts. My health at present is not very strong, having had a severe bilious attack, from which I am now recovering."

LIGHT SPREADING AMONG THE CANADIAN-FRENCH.

THE Rev. I. B. C. Beaubien, who labors among the Canadian-French Romanists, in the northern part of Vermont, under a recent date writes as follows :

"During the past month I have preached ten times, visited at different times twenty families, and conversed on the subject of religion with forty individuals. I have distributed eight Bibles and five Testaments.

"There seems to be an increasing interest wherever I hold meetings. This is evident from the number of those who attend, and also from their conduct and conversation. The truth, 'as it is in Christ,' is in some parts of this field gaining a glorious victory over the darkness and superstitions of apostate Rome. And where this is the case, the priest becomes 'quite a stranger.' The towns of Shelburn, Charlotte, Hinesburg, and Colchester have, for some months, been without the visits of the priests, and a wonderful change has taken place in the minds of many of their followers. Some who used to travel from ten to twelve miles every Sabbath to go to mass, travel now the same distance to attend meetings where I preach, and instead of quarrelling and swearing, as they used to do, on the way back to their homes, they 'remember the Sabbath day to keep it holy'; and are thankful for the privilege of hearing the word of God.

"Four persons have, of late, given me to hope that they are Christians. One of them is a woman about sixty years old, who heard the Gospel preached for the first time about three months ago.

"During the past month, (with the approbation of the committee,) I visited my relatives in Canada, and although it was out of my usual field of labor, I spent my time in working for Christ; and I am happy to say, that the result was not such as I anticipated. Where I was turned out of doors, three years ago, I was received with open arms; and I preached in the house of my brother, to a large number of French, who heard me with pleasure.

"The places I visited are St. Hilaire, Belœil, St. Charles, Durham, and Montreal. What I have been permitted to see and hear during my journey in my native land, causes me to rejoice in the hope that soon Canada will become evangelized."

MR. SAMUEL HORTON, our Missionary among the Irish Romanists in the city of Newark, New-Jersey, is quietly and steadily pursuing his work, and with encouraging results.

By his kind and faithful domiciliary efforts, reading the Scriptures to such as will hear him, and praying with those who will consent to it, light is beginning to dawn on the minds of many of the laboring

and poorer classes, "who, all their life-time," have been enveloped in the darkness of Popery.

His reports speak of embarrassment, in some cases, by reason of the angry feelings cherished toward the "Know-Nothings," and the blind obedience which some are disposed to tender to the priests, who denounce all evangelical efforts, and encourage persecution of Protestant Missionaries. But they represent his labors as effective of much good, notwithstanding. He says :

"My visits during the month past have been blessed to many, if I may credit their own testimony, or judge from their conduct. I have visited in this time two hundred and six families, with forty of whom I have had religious exercises of an instructive and edifying nature. Three Romanists now give credible evidence of conversion to Christ; four have been induced to attend Protestant places of worship on the Sabbath, and seven children of Romish parents, have been led to attend Protestant schools. With *seventy-five* persons I have spent much time in reading the Scriptures, and although they do not feel prepared openly to renounce Romanism, their confidence in it is greatly shaken, and I can not but look upon their cases as very hopeful.

"I am doing something still with the Sunday-School Library, which the Board has lately prepared. Recently I visited a neighboring town with a view to introduce it to the Sunday-school teachers there. Several schools of my acquaintance, I think, will soon procure it.

"I have sold a few single copies of the publications of the Society, and obtained several subscribers for the *Monthly Magazine*. I have distributed two hundred tracts, and given away, where I thought a good use would be made of them, four Testaments and two Bibles. Thus I am doing what I can.

"But, with the hope of instructing some Romish children who will *not* go into Sabbath-schools already established, in connection with Protestant churches, I have opened a school for them in my own dwelling, and have had as many as twenty and upwards, in attendance. My wife assists me in teaching them, as also some excellent people in the neighborhood. I hope for much good from this effort. May God prosper the cause."

REV. GIDEON DANA.

THE Board are happy to announce to their patrons and friends in the northern part of the State of Ohio, and in the State of Michigan, that they have obtained the services of the Rev. Gideon Dana, as the Secretary and Agent for that district, to succeed the Rev. Calvin

Durfee, who has retired in order to enter upon another work in behalf of the Church.

Mr. Dana comes from his pulpit and pastoral labors with deep conviction of the vast importance of the work of the Society to evangelical religion, and the general interests of humanity; and it is earnestly hoped that he will be much encouraged in his arduous and self-denying efforts, by the churches within his field. The Board commend him to the sympathies and confidence of Christian community, and ask in his behalf their prompt and liberal coöperation.

RELIGION IN AMERICA.

At the Conference of the Evangelical Alliance, lately held in Paris, of which a valuable account is given in another part of this number, a Report was presented by the Rev. Dr. Baird, on the "State and Prospects of Religion in America." It is an invaluable document, presenting, in a very condensed and authentic form, the statistics of the subject; not conjectural estimates, but reliable statistics drawn from official sources. The whole was very astonishing to the foreign brethren, and will be quite surprising to many of our own people, who are either very little or very ill-informed upon the subject. The Report is highly honorable to the efficiency of the "voluntary system" of supporting religion, its institutions and its enterprises, as practised in the United States; and it eminently exalts the grace of our Lord Jesus Christ as a reigning principle of action in the hearts of his people here.

This Report, in its English form, was printed at London, mostly at the expense of generous friends residing in England. It is really a matter of great moral and social interest, that this instructive document should circulate widely in influential circles on the continent of Europe. Its effects could not fail to be most gratifying to every patriotic and pious American. Arrangements are on foot for printing it in French and in German, for that purpose. But as it must be spread chiefly by way of gratuitous distribution, funds are requisite to the amount of about six hundred dollars, in order to "pay the printer."

We hereby invite the liberal and public-spirited friends of truth,

and of its free dispersion, to send to this office their *special* contributions for this important object. This is an inviting opportunity for such as love to do great good with small means.

OUR LIBRARY.

WE have long felt, at the office of the American and Foreign Christian Union, the want of a complete library of the literature of Romanism and the Reformation, including at least every work of importance, whether ancient or modern, relating to these subjects. Such a collection of books is continually needed for reference in the prosecution of our duties here; and to answer the inquiries constantly coming to us from all parts of the country, for information upon points obscure, difficult, doubted, or denied, relating to the controversies between Rome and the truth. It must be obvious, that it is a matter of no small moment that there should be, in the city of New-York, a special repository of this kind, accessible to all who may have to seek for knowledge in regard to any section of this extensive field of investigation.

We have already a small but valuable collection which has accumulated on our hands for some years past without any particular effort. Through the liberality of a zealous friend, whose whole soul is in our work, the Board of Directors have been enabled to make a small appropriation for this purpose. With a part of this sum we have lately purchased above a hundred volumes, rare and curious, from the library of a priest, who has, within a short time, thrown off his Popish trammels. Feeling that the proper season has come to attempt an enlargement of this branch of the facilities for our work, we solicit special donations, to be expended in replenishing this armory and magazine of materials for the prosecution of the warfare against error.

We also solicit the gift of *books* for our shelves, in *whatever language*, relative to the history, doctrines, practices, worship, and controversies of Rome—books on either side of the question. Many persons have stray volumes of this kind, which to them are of little use; but, brought together in the manner we wish, might be of essential service to the cause of truth. We beg of our numerous readers to bear this in mind, and to contribute whatever they can to our depository of the literature of Rome and Reform.

NOTICES OF BOOKS.

THE BIBLE AND MEN OF LEARNING; in a course of lectures. By J. M. Mathews, D.D. This noble volume, the precursor of others, soon, as we hope, to follow it, from its fair and open page and the largeness of its type has almost a monumental air. It is a noble addition to the *literature* of the Bible, and is replete with the fruits of deep and patient research. The first topic introduced is the case of men of learning who became infidels, and the *causes* of their infidelity. They are then placed by the side of men of learning who have loved the Gospel; and the blessed influence of Christianity, and its superiority over infidelity, in promoting the intelligence and happiness of mankind, are made manifest in a conclusive historical demonstration. The facts arrayed, and they are arrayed in a masterly manner, possess exceeding great interest.

A VOICE TO AMERICA. An elegant duodecimo, published by Edward Walker, 114 Fulton street. A series of essays by different writers, names not given, on topics of importance in themselves, pointing out the causes of the failure of the republics of the Old World and of Southern America, and affording a warning to the United States in the present state of their affairs.

ON TEMPTATION, AND THE MORTIFICATION OF SIN IN BELIEVERS. By the Rev. John Owen, D.D. A right godly book from the pen of the "Prince of the Puritans," now reprinted by the Presbyterian Board of Publication. We rejoice to believe that the style of piety which demands, and delights in, such reading as this, is not extinct. Such piety can not die.

THE GOSPEL AND EPISTLES OF ST. JOHN. The Presbyterian Board have printed these precious portions of Holy Writ, in a miniature quarto; so that we may have them for our pocket companion, and "talk with them by the way."

THE CHRISTIAN MINISTRY NOT A PRIESTHOOD. The Presbyterian Board have given to the public this excellent sermon, delivered by the Rev. Henry A. Boardman, D.D., as the retiring Moderator, at the opening of the late General Assembly at Nashville. A clear and complete confutation of an error, which is one of the worst and most prolific seeds of Popery.

The same active publishing Board has issued several new tracts; one very curious essay upon *dancing*, by the Rev. S. R. Wilson, of Cincinnati; another containing useful "Hints to Christians on a Journey," by the Rev. E. P. Rogers, D.D., of Philadelphia; and another on the pointed question, "Does your Faith *grow*?" and yet another, by the Rev. Charles Hodge, D.D., in answer to the question, "What is Presbyterianism?" Of these, let all concerned take notice.

CATHOLIC AND PROTESTANT NATIONS COMPARED, in their three-fold relations to Wealth, Knowledge, and Morality. By Rev. Napoleon Roussel, of Paris. An octavo volume, published by J. P. Jewett & Co., Boston. It is a wonder in its way; being almost wholly made up of quotations from numerous authors, *nearly all of them Romanists*, and testifying to the vast superiority of the Protestant populations of both hemispheres, in physical comfort, intelligence, and morality, over those which Rome has trained and tutored in her own way. A series of comparisons is instituted, as between North and South-America, Ireland and Scotland, the Catholic and the Protestant cantons in Switzerland, Austria and Prussia, Belgium and Holland. The missions sustained by the two religions are also compared; and the contrasts they present are also exhibited in a variety of other modes. Any one must see that, drawn as almost all this material is from Romanist writers, it affords an invaluable and most instructive mass of testimony as to the practical merits or demerits of

the two opposing systems. The bigoted Romanist, should he chance to run his eye over these pages, could scarce refrain from giving utterance to the old proverb, "Comparisons are odious!" But the independent inquirer after truth will be apt to think of our Lord's word: "By their fruits ye shall know them."

PRIMITIVE PIETY REVIVED; or, the Aggressive Power of the Christian Church. A premium essay. By Rev. Henry C. Fish. We have here a beautiful duodecimo, issued by the Congregational Board of Publication at Boston. The writer, who has well earned his prize, offered by Rev. J. M. Ellis, who has since gone himself to the infinitely higher rewards of heaven, is a Baptist brother. He has prepared a work abounding in sound theology and evangelical literature, and yet admirably adapted to popular use and free circulation. Already, as we hear, six thousand copies have been distributed, one quarter of them through the liberality of a single Presbyterian layman, whose name is not known to his almoners. Is it not a lovely sight to see brethren of three different denominations thus heartily united in laboring for "Primitive Piety Revived"?

THE REGARD DUE TO THE VIRGIN MARY, with an Examination of the new Roman Dogma. By Rev. Mason Gallagher. These two discourses, being very much more than respectable, deserve to have been brought out in respectable style; and we hope they will have a chance for that, by having many reprints. If any one were to come to us, desiring, with as little trouble as possible, to "know all about the new Roman dogma," we would give him this pamphlet. It contains an ample fund of information, ancient and recent, and affords a full view of the subject, presented in a highly evangelical manner. The author is a *Protestant* Episcopalian, and deserves the thanks of all who love the truth as it is in Jesus.

R e c e i p t s

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st
OF SEPTEMBER, TO THE 1st OF OCTOBER, 1855.

MAINE.

South-Paris. Dea. Elisha Morse, \$3; Leonard
Shurtleff, \$1, 4 00

NEW-HAMPSHIRE.

Bath. Rev. Thos. Boutelle's Society, 15 00
Swansey. Rev. E. Rockwood's Society, 7 00
Keene. Cong. Ch., 39 41
Nelson. In full for L. M. of Oliver P. Newell, 5 00
Dunbarton. 1st Cong. Ch. and Society, 11 00

VERMONT.

Brattleboro. Centre Cong. Ch., 74 57
West Brattleboro. Cong. Ch., a balance, 5 25
Putney. Rev. James Aiken, 3 00
Castleton. Calvin Griswold, to make himself
L. M., 30 00
Rutland. A balance, 1 00
Greensboro. Cong. Ch., per Rev. J. P. Stone, 11 00

MASSACHUSETTS.

West-Newbury. 2d Cong. Ch., 8 76
Boston. Henry Wenzell, 13 00
Monson. A legacy of Mrs. Sarah V. Norcross, 61 10
East-Douglass. Cong. Ch., 14 24
Rockport. 1st Cong. Ch., 23 00
Hopkinton. 1st Cong. Ch., 16 00
New Braintree. Cong. Ch., 16 00
Weymouth. A friend, 10 00
Sunderland. Cong. Ch., 39 50
Greenfield. 2d. Cong. Ch., a balance, 1 50
Hatfield. Cong. Ch., 96 00

Hawley. Cong. Ch., \$3; a legacy of Mrs.
Anna Williams, in part to make Rev. Henry
Lyman L. M., \$6.40, 14 40
Bernardton. Cong. Ch., 1 00
Northampton. Edwards Ch., to make Dea.
James Hibben L. M., 57 50
Montague. Cong. Ch., 21 05
Ashfield. Cong. Ch., ladies' ass., \$3.96; gents'
ass., \$3.80, 17 76
Frammingham. Ev. Cong. Ch., 36 23
Harvard. B. Barnard, \$5; Mrs. J. Barnard,
\$5, 10 00
Cambridge. Shepard Ch., to make Chas. W.
Homer L. M., 76 10

RHODE-ISLAND.

Slatersville. Cong. Ch., to make John Smith
L. M., 31 00
Bristol. Cath. Cong. Ch., 33 21

CONNECTICUT.

Darien Dépt. A few friends in the M. E.
Ch., \$2.75; Cong. Ch., per Rev. Ezra D.
Kinney, \$3, 10 75
South-Britain. C. Le Roy Mitchell, in full for
L. M., 20 00
Mansfield Centre. A few friends, by Zalmon
Storrs, 13 00
Watertown. Cong. Ch., to make Chauncey
Goodrich L. M., 30 00
Washington. 1st Cong. Ch. and Society, Rev.
Ephraim Lyman, 24 00
Deep River. George Spencer, per J. W.
Marvin, 10 00

NEW-YORK.

Ripley. 2d Presb. Ch. and Cong'n,	12 31
Leeds. John N. Green,	1 00
Newburgh. 1st Ass. Ref. Ch., by Dan'l Far-	
rington,	50 00
Port-Richmond. Ref. Dutch Ch.,	40 00
Chestertown. Presb. Ch. and Cong'n., per	
Rev. H. S. Redfield,	4 00
Sennet. Cong. Ch., per Chs. Anderson,	15 25
Owasco. Ref. Dutch Ch., per Wm. Ingalls, ..	8 00
Ithaca. Rev. Dr. Wisner,	5 00
Buffalo. A lover of Bible religion, to make	
Rev. H. K. Green a L. M.,	30 00
Hudson. M. E. Ch.,	17 92
New-York City. Ger. Evan. Miss. Ch., per	
Rev. John Guldin, \$33; E. R., \$50,	83 00
Aurora. Presb. Ch.,	18 00
Cuba. Presb. Ch., \$10.25; Baptist pastor, \$1, ..	11 28
Elmira. Cong. Ch., Rev. T. K. Beecher, \$17.16;	
Meth. Ch., \$5,	22 16
Horse Heads. Balance,	7 40
Fishkill. A few friends,	1 05
Athens. A few friends,	1 32
North-Bergen. Cong. Ch.,	11 20
Circleville. Mr. Pellouvert,	5 00
Jamaica. Ref. Dutch Ch., Rev. J. B. Alliger, ..	45 38
Haverstraw. 1st Presb. Ch., add.,	6 00
Utica. Mrs. Ostrom, \$3; Mrs. Bussey, \$1, ..	4 00
New-Hartford. D. C. Mason, \$2; Mrs. Win-	
ship, 50 cts.,	2 50
Middlefield Centre. In part to make Rev. A.	
North L. M.,	10 00
Carthage. Cong. Ch., balance,	1 00
Paris Hill. In full of Rev. S. M. Campbell's	
L. M.,	15 08
Sauquoit. In part,	5 35
Mexico. 1st Presb. Ch., per Rev. R. Robinson, ..	10 69
New-Haven. Per Rev. E. Robinson,	13 20
Gilberts Falls. Per Rev. P. Field,	8 00
Oriskanyville. Per Rev. W. T. Doubleday, ..	21 06
Holland Patent. Balance,	1 50
Coventry. Per Rev. J. B. Hoyt,	10 00
La Fayette. Balance,	3 00
Bridgewater. Per Rev. M. Thatcher,	5 00
Amsterdam. Rev. A. L. Chapin,	2 00
Plattsburg. In part for Presb. Sab. School, ..	25 25
Crown Point. In part for Rev. John Brad-	
shaw's L. M.,	24 00

NEW-JERSEY.

Newark. 1st Presb. Ch.,	95 94
Bedminster. Ref. Dutch Ch., in part,	26 65
Pluckemin. In part for Rev. Jos. Petrie	
L. M.,	12 25

PENNSYLVANIA.

Uniondale. Presb. Ch., by Rev. Saml. Whaley, ..	10 00
Brooklyn. Presb. Ch., per Rev. Ed. Allen, ..	6 00
Philadelphia. A friend,	200 00

In the October number \$6.50 was erroneously placed under Stamford, Connecticut. It should have been under New-York City, from Duane Street M. E. Church.

Pittsburgh. Union Bap. Ch., to make Rev.	
E. W. Dickinson L. M., \$38; 1st Ref. Presb.	
Ch., a friend, \$2; Mrs. Anna B. McKelvey,	
balance for her L. M., \$20; Cumb. Presb.	
Ch., R. Carr, \$1,	61 00

MISSOURI.

St. Louis. 1st Cong. Ch., add.,	64 40
---------------------------------------	-------

ILLINOIS.

Rockford. Thos. D. Robertson, Esq.,	5 00
Wilmington. Cong. Ch., in prayer-meeting, ..	2 75
Lisbon. Cong. Ch., to make Rev. D. R. Miller	
L. M.,	37 85
Morris. Cong. Ch.,	11 48
Ottawa. 1st Cong. Ch., \$21.53; Union Meet-	
ing of Free and Meth. Chs., \$3.81,	25 34
Princeton. Cong. Ch.,	15 26
Dover. Cong. Ch.,	13 20
Wethersfield. Cong. Ch.,	16 36
Kewanee. ———,	66

INDIANA.

Peru. 1st Presb. Ch., Mrs. H. Blake,	2 50
Indianapolis. 2d Presb. Ch., to make Rev. T.	
A. Mills L. M.,	44 46
Madison. 1st Presb. Ch., to make Rev. J. G.	
Symmes L. M., \$34.23; 1st Christ'n Ch., in	
part, \$15.88; 2d Presb. Ch., to make Rev.	
W. D. Rosseter L. D., \$100; 1st Bapt. Ch.,	
in part, \$2.80,	152 96
Waveland. O. S. Presb. Ch., \$16.25; N. S.,	
\$5,	21 25
Bethany. O. S. Presb. Ch.,	9 00
Rockville. N. S. Presb. Ch., \$17.90; Mrs.	
McNutt in part for L. M., \$5,	33 90
Laporte. N. S. Presb. Ch., \$33; M. E. Ch.,	
\$1.25,	34 25
Union Mills. O. S. Presb. Ch.,	9 96
Michigan City. Cong. Ch.,	6 33
Crawfordsville. Individuals, \$5.75; students	
in college, \$8.20,	13 95

OHIO.

Cincinnati. 6th st. Ch'n Ch., to complete	
L. D. of Elder John A. Dearborn, \$29.46;	
1st Ref. Presb. Ch., in full of Rev. R. Pat-	
terson's L. M., \$22.15; Vine st. Cong. Ch.,	
\$29.73,	81 34

MICHIGAN.

Mt. Clements. Presb. Ch., in full of Rev. H.	
N. Bissell's L. M.,	15 00
Detroit. Avenue Presb. Ch. for L. M.,	30 00

TEXAS.

Lavaca. F. Beaumont, in part for L. M.,	10 00
--	-------

ANSON G. PHELPS, *Treasurer.*

CONTENTS.

	PAGE		PAGE
Is the Romish Church a true Church?.....	497	HOME FIELD.....	531
The Romish Counterfeit Church.....	500	Letter from Mr. Hovey,	532
An Interesting Conversion.....	507	Lectures to Romanists,	533
Unseymism,	511	A Sabbath-School Scene,	534
The Evangelical Alliance's Conference in Paris, ..	514	Popish Violence,	536
The New Dogma,	518	Light Spreading among the Canadian French, ..	538
To the Friends of Missions,	520	Rev. Gideon Dana,	539
FOREIGN FIELD:		Religion in America, ...	540
Sweden,	525	Our Library,	541
France,	528	NOTICES OF BOOKS,	542
Haiti,	529	Receipts,	543
South-America,	531		